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The Youth of the World

Modern Youth Movements and Their Dangers

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THERE are youth movements and youth movements. Some are fraught with great danger and some are powerful for good. The one that was brought forth in prayer on "Round Top," Northfield and took for its slogan, "The Evangelization of the World in This Generation" has been a mighty host carrying blessing to the uttermost part of the earth. So has the youth movement with which our own Christian Union has been affiliated. Our slogan bespeaks its character. Any youth who sincerely enlists under the banner, "Whose We Are and Whom We Serve" is standing as a faithful sentry against any threatening danger.

No, these are not the dangerous movements, neither is anyone of the many other organizations that have been inspired by the finest and noblest leader of youth in all lands through all the centuries—the Young Man who drew about Him, twelve other young men, lived among them and led them and launched the greatest movement of all time by sending them out to finish the task He had begun, saying, "Go ye into all the world and preach the gospel to every creature." The task put before them was infinitely greater than that of Garibaldi's who said to his band of patriots, "I promise you forced marches, short rations, bloody battles, wounds, imprisonment and death—let him who loves home and fatherland follow me." And they followed Garibaldi to glorious victory. Those who follow Christ are more sure of victory.

From the Argonauts to Frances E. Willard youth has led the advance of civilization through devotion to a worthy leader and a great cause. Youth is a period of adventure, and its restlessness and alert daring are the guarantees of progress. A leader of youth defined youth as "a state of mind, bounded on the north by courage, on the east by dreams, on the south by enthusiasm, and on the west by pioneering."

WRONG LEADERSHIP

No doubt the reason there are youth movements in the world today that are fraught with danger is because the church, nation, and society have neglected youth. Hitler made the German youth believe that he wanted them—he needed them—he would use them to lead their beloved fatherland to victory and a place in the sun. He drew them away from God and home and all the cultural influences that have characterized the real German people. Why the nation that gave the world a Luther would follow Hitler is a mystery, however it may be explained. But follow him they did and they have allowed themselves to be led into such inhumanities and atrocities as beggar description. Let it be remembered that the German youth under Hitler are not the only youth who have gone with similar leaders along a path strewn with pillage, prison, starvation, concentration camps and the firing squads. This has been too in the face of the indignation and horror of the world.

Some have marched blindly into tropical heat with all its privation and suffering, perpetrating crimes against God and man that cannot be described. Others have marched into frigid ice and cold, on over the bodies of comrades who have been mowed down before them, knowing full well that to waver would mean being mowed down by their own forces behind them. We are told these leaders all give the same command—"Believe, Obey, Fight." They do not take their inspiration from Him whose love of right is matched by hatred of wrong; whose love of purity is matched by hatred of impurity; whose loyalty to righteousness is matched by resistance to all injustice. Their message to the world is not "good news." They scorn the power of love and pity and promote hate. They detest peace and glorify war. They abhor weakness and honor strength. They claim that might makes right and ruthlessly trample underfoot all that have not the power to resist.

They will have none of religion—they call it an opiate to deaden all the strong impulses of man's nature. They are Godless and extremely intolerant of all who believe in God. They do not believe in liberty of conscience and no one may have an opinion, much less express it and no will except the will of the leader. Such leaders do not know what intellectual integrity is, for they love a lie when it serves their purpose, and hate the truth. Such are the leaders of these dangerous youth movements and such are the followers of these leaders.

The peril of these movements apart from the very nature of them which is peril indeed, is that they are organized to bring the world under their control. They are out to destroy all government except the atheistic, totalitarian system under which they exist.

DECEITFUL METHODS

We may not calm ourselves by saying or believing that "it cannot happen here"; that the other nations may be deceived, but our free, liberty-loving, so-called Christian America would never be deceived. They are here. They are at work in fraternal circles, in student circles, in cultural

circles, in political circles, and even in religious circles. They have labelled some of their organizations by Christian names which Greater New York Federation of Churches has called, "blasphemous effrontery." They have been able to get themselves drawn into the American Youth Congress as regular members in good standing and thus affiliate with some fine and worthy groups of that Congress. They are deceiving if possible the very elect.

They are spending millions of dollars in the attempt to set up their regime in U.S.A. The center of their activities, naturally, is New York City. From there they send out tons of literature to every part of our land. Scores of organizations under titles that confuse and deceive the public are stretched clear across our land. Hundreds of papers and magazines are being published which are generating class hatred, race hatred, and all kinds of hatred. Now that the Bible has been banished from the public schools of many states and the reading of it even without comment, being made unlawful in some, they expect by working in educational institutions from primary grades to university to prepare the entire population of our country for acceptance of their system without question. A home without a Bible, a school without a Bible, a family without a family altar, to which we are told 85 per cent of the entire church membership in U.S.A. belong are fertile fields for the seeds that are being sown among us. One who ought to know because of, careful study of the situation says: "Our civilization is sliding under our feet. Our whole social order is cracking and our economic structure is collapsing. Our moral foundations are being dynamited."

A CHALLENGE TO THE CHURCH

Is it not time we bestir ourselves? Is it not time to encourage our fine Christian youth and assist them in every possible way to attain their highest hopes? Should they not be urged to have no part in any organization that does not circulate the basic principles of Christianity in its blood stream? Christian idealism must be manifest in all our life. It must be humanitarian not terroristic, generous and not selfish. There must be faith in the absolute spiritual values which have made America what it is. If America loses these it will lose its civilization.

The future belongs to youth and youth belongs to the future. Life, liberty and the pursuit of happiness are inherent rights of youth. The liberty-loving nations are the Christian nations. Christ is the only leader worthy the loyalty and obedience of youth. His is the only liberty that makes men free. He alone can give the victory that is victory indeed.

Christian Youth in Action in Egypt

By W. W. HICKMAN, Ph.D., On Furlough, from Assiut, Egypt.

ONE of the things which greatly impressed me when I first went to Egypt thirty years ago was the organized activities of the students of Assiut College, looking to the welfare of the students and the surrounding community in spiritual, moral, social, intellectual and physical lines. I have not ceased to be impressed through the years as these organized efforts have proven to be, not simply temporary enthusiasms, but something permanent, widening and improving each year.

Most of these activities center in the Christian organization which embraces such work usually done by the Christian Union and Y.M. C.A. Committees from this organization are responsible for the various types of work. Enough live wires are always found to keep the work moving. The students are not burdened with free time but carry a heavier load of regular work than most students of American colleges. However they find time to make a success of these various lines of extra-curricular opportunities. They are interested in them and give sacrificially of their time to make them go.

Some of these activities are designed to be of benefit to the students of the college while others reach out to serve the community outside the walls of the institution.

COMMITTEES

Among those inside the student body is one organizing and carrying out student prayer meetings. For example a Wednesday prayer meeting is held for the students of the Boarding department. In this spe-

Students of the Bible Women's Training School, Tanta, Egypt, with Miss Laura Wright and Miss Marian Paden. These young women are all preparing for evangelistic work in Egypt.

cial boarding section there are about 160 students. It is very unusual for less than half of these students to be present and frequently the attendance will be from 100 to 150. This is not a spasmodic activity but has gone on year after year.

The organizing and conducting of a band of student volunteers for Christian service is the work of one of these committees. The past year there were 44 students in this band, holding regular meetings to encourage and inspire each other. Their purpose is to go into some full-time line of Christian service. It is from this band that have come nearly all of the pastors in the church of Egypt and the Sudan.

A committee on personal work among students goes very quietly about its work. One hardly knows they are in action. But it is through them that many students are helped to consider their personal relations with their Maker and to decide what they will do with Christ. Some of the fruit of this committee is visible when communion time approaches and a catechumens class is organized by the college pastor and his assistants. Last year 66 students made a profession of their faith in Christ and were received into the church. All through the years there have usually been from 40 to 100 professions each year.

If you were to visit Assiut College and spend the night in one of the faculty homes you would probably be awakened in the morning earlier than is your wont by the singing of the students in the dormitories. Upon inquiry you would find that the committee on prayer is at work over there and the students are having their morning prayers before going out for the work of the day. Many of the students there have never known morning prayers till they experienced them there in the dormitories.

Another committee that works quietly and effectively is what is called the "Love Committee." When school opens in the autumn many poor boys arrive who have never been away from home before. This committee is quietly at work to see if any of them have special needs of any sort. Often they will find that a text book is needed, a pair of shoes, a new fez or even a second hand suit of clothes. Some of these things have been gathered up for just such an emergency. Or perhaps two students get into a quarrel which may ripen into a permanent feud. The committee will be on hands to act as peacemaker and bring about a spirit of friendship between the former incompatibles.

SABBATH PREACHING

Some of the most effective work is carried on for the community outside the college. Perhaps the most outstanding is the work of Sabbath preaching. Many small congregations in Egypt can not afford a pastor nor even a lay preacher. No Sabbath day goes by but the students of the village preaching committee go out to visit these churches and give them the privilege of hearing the Gospel. In earlier days there would be eighteen or twenty places that could be reached by students going on donkeys, bicycles or on foot. It often meant an all day trip for these students on the one day of the week they had for rest. But I never saw

the Sabbath come round but what students were ready to go on this service. Many of these places have now developed until they are strong enough to support a pastor. But new places have sprung up and this work still goes on.

A temperance committee works in the college holding meetings and using its influence for temperance among the students. Through cooperation with the W.C.T.U. this work has been expanded till it reaches far out among the villages of the country. So fruitful has this work been that some of our students have taken it up and followed it for years after leaving college.

VACATION BIBLE SCHOOLS

When vacation comes one would think these students would choose to rest. But in the villages is a fine opportunity for the Daily Vacation Bible Schools. Volunteers for this work are always ready. Last year 88 of the college students conducted schools in 45 villages. A total of 1296 boys and girls profited from their work. For many of these children this is the only chance throughout the year to attend school or to hear the Christian Gospel.

SERVICE OF GIRLS

The girls of the girls' schools in Egypt are not less ready than the boys to carry on these varied activities for the uplift of their fellows. From the P.M.I. in Assiut there went out last year in the D.V.B.S. work 33 girls to conduct 13 schools with 353 students. When one remembers the handicaps which girls have to overcome in Egypt this is a remarkable record. Throughout the year these girls are carrying on volunteer work in the city of Assiut, going out to hold services in communities where the people are underprivileged. Inside their school are many activities just as in the school for boys organized activities.

We can only mention other organized activities of the students of Assiut College. The dramatics committee brings splendid lessons before the students and community in the impressive form of drama. The literature committee encourages the students in the writing of good clean literature and publishes a magazine for the benefit of the students and alumni. The social committee helps keep students from getting homesick and provides them with social life to keep them away from less desirable places of amusement. The music committee gives special help and leadership in music (I wish you readers might all hear these students singing psalms and hymns in their meetings.) The finance committee encourages stewardship and looks after the financing of all the committees.

PERSONAL WORK

Probably as interesting as the organized work of the students is the unorganized work or daily life of the individuals which has meant so much in the creating of the fine Christian atmosphere of Assiut College.

The consistent daily life of a single student led his roommate, an outstanding Moslem student of the senior class, to ask to profess his faith in Christ. He coveted for himself the gentle, unselfish life which he saw in his room-mate. The combined life of the students in their

daily walk and conversation caused another student, who entered the school because his friends sent him and against his will and who was morose and stubborn when he came, to ask to be baptized, give up his former faith, and go out to preach the gospel to his former co-religionists.

HEROIC LIVING

Examples of heroism are sure to be found when students grow up in this atmosphere of service permeated with Christian love. It helped Tewfiq Zekhari to plunge into the rushing waters of the Nile to try to save a baby peasant girl from drowning. He lost his life but his example lives on to give courage and unselfish ideals to thousands of students. It helped that class of young men who, when the government gave an examination on the Sabbath day, refused to enter although it changed all their cherished life-plans and filled their future with uncertainty. The result was that for many years the government gave no more examinations on the Sabbath and the Lord found a rich place of service for each of these men who faithfully followed their Christian consciences. It helped a young man to stand before an un-Christian mob that was drunk with robbing, burning and killing and plead for the saving of the mission property from fire and pillage. The result was that not a brick of the property was harmed and the young man is now serving as a devoted pastor in one of our churches.

We are proud of our young people in America. We have great hopes for them and their future influence on the world. We may look for just as much devotion and heroism and unselfishness in the lives of our young people in Egypt if we give them the same chance at a Christian education in a Christian atmosphere as our young people enjoy in this land with its centuries of Christian growth and development. Christian youths in Egypt are not dormant. They do often need our encouragement and I hope we will miss no opportunity to extend it to them.

High School Girls of the Dr. Carrie M. Buchanan Girls' Boarding School, Luxor, Egypt, starting out for Village services.

Christian Youth at Work in the Punjab, India

By THE REVEREND J. B. CUMMINGS, On Furlough from Rawalpindi, India.

"COME in," I called in response to a knock at my study door. It was after ten o'clock at night but in walked a Gordon College senior, even though examinations were near and boys were studying who had never studied before! He had entered college four years before with high marks and had done well in his studies, been our best basketball forward and last year's captain of the team, the best pole-vaulter in the college, and so active in the Students' Christian Association that he had been elected its secretary. Ordinarily he smiled a particularly sunny smile when we met, but tonight there was a troubled look in his eye. He did not wait for the usual polite formalities. "I just received this postcard. It was delayed in reaching me. It is from my parents and they write, 'Your small brother was playing near a flour mill and got caught in the machinery. His left arm and leg have been badly mangled. We brought him to our home and are sending you word so that you can make proper arrangements for him." I told him how sorry I was and asked when the accident had happened. "Ten days ago; what should I do? Exams are on now; shall I get excused and go?" I asked why his parents did not take the boy to the nearest hospital and he explained that they were illiterate workers on a farm and did not have the experience and initiative. So we talked it over and agreed that the best thing would be to send a special delivery letter to Mr. Foster at the Christian Training Institute, Sialkot, explaining the situation and giving the location of the boy's home; and to ask him to send some of his students out to bring the lad into the hospital as soon as possible; and not to worry too much about the expense as I had the money to cover the cost (fortunately a good member of the Detroit First Church had sent out a generous donation not long before).

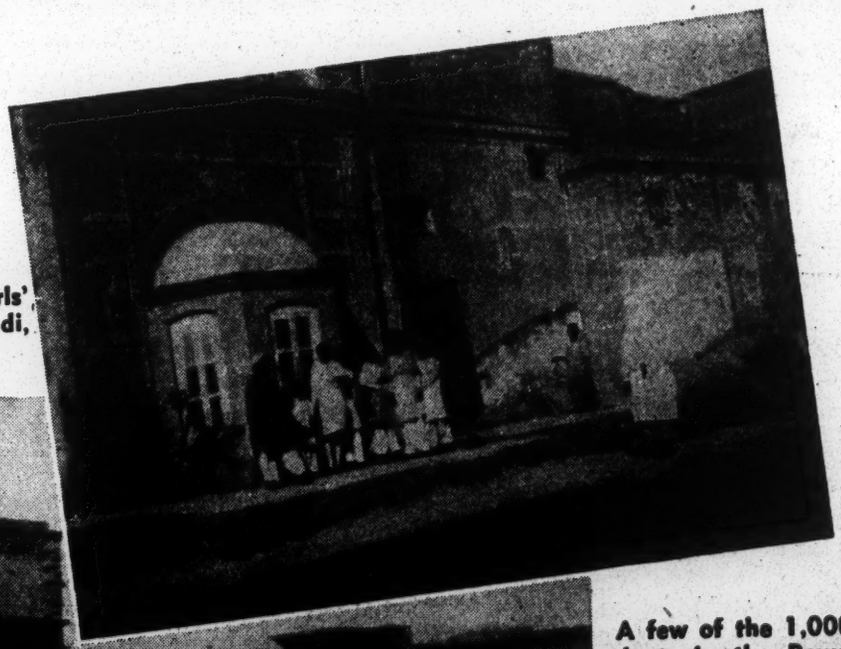
The letter arrived in Sialkot early the next morning and Mr. Foster sent off two reliable high school students without delay. But the village was so far off the main roads that they did not get to the sufferer's home in time to return the same day. The following morning, however, they took the first bus and by early afternoon the boy was in Memorial Hospital at Sialkot. There Dr. Sharp and Miss Lundquist, with her well trained force of young Indian nurses, took hold of what looked like a hopeless case—almost two full weeks since he had been mangled! But God's blessing and their skill worked such wonders that the boy had been saved from being a life-long cripple long before his brother in Gordon College had finished his final examinations. Christian youth in Gordon College, the Christian Training Institute and the Memorial Hospital had come to the rescue; and, in place of death or crippling for life, that injured lad was now whole.

The senior came to me one day with the good news. I asked him of his plans after college and he told of a long struggle that had been

going on inside of him between the desire to enter the ministry and the desire to take up a profession that would enable him to help his family. He explained that the family had chosen him as the brightest child and given his brothers and sisters little or no education so that he might get a good one. He had decided that he owed it to his family to pass his M.A. in English and get as good a position as he could and relieve their burdens. Who can say he did wrong? Yet the Church needs such young men in its ministry, while it cannot pay them salaries that enable them to have much more than mere subsistence. Let us pray the Lord of the harvest that He make this young man and many others His laborers in the harvest, no matter what profession they choose.

GORDON COLLEGE GOSPEL TEAM

The Gordon College Gospel Team had been at work in different towns and villages for more than three weeks. College had closed at the end of June and they had set out: Rev. Buta Mall, an elderly evangelist with a young heart; Rev. Khurshid Alam, the gifted singer and pastor of our congregation in Kohat; Mr. Samson, the Superintendent of the dormitories, and six college students. They had gone at first to work in the far end of our mission, near Pathankot; and gradually worked back toward the center till they were now in Zafarwal, where I joined them. This day we decided



Girls leaving the Girls' School Rawalpindi, India.

A few of the 1,000 students in the Rawalpindi Boys' High School. All these young people under Christian instruction.

to go to the village from which the first Weaver convert Kanaya had come. The village was only six miles away; so some of us set out on foot while the musicians went ahead in the Rev. J. C. Alter's car to gather the crowd. We could hear the harmonium and the singing as we drew near; Mr. Khurshid Alam was singing one of his favorite hymns in which recurs the theme, "I did not know how wondrous was Christ's grace." Then he sang a *katha*, a Bible incident put into verse: it was the healing of Blind Bartimaeus. Back of him were the squat village houses, some with mud walls and some with brick. On all sides stood scores of children, some of whom looked very comfortable in their birthday suits. A number of the men of the village were lying about on beds, sound asleep after rising at two or three in the morning so as to do their field work before the sun became unbearably hot; others were standing in the circle of listeners or sitting on beds. A few women were there too, but most were busy with preparations for the noon meal. Above the whole group spread the heavy leafed branches of a huge banyan tree, covering fully a quarter of an acre. The day was hot, for it was almost the end of July. Down below was the village pond with some buffaloes lying in the muddy water, often keeping only their noses exposed to the hot air. The children formed an inner ring three or four deep as long as the singing lasted; and then one of the students told them the story of the Good Samaritan. Rev. Buta Mall and Asghar Fazl Ilahi presented the gospel of forgiveness through Christ, the crowd listening quietly at first. But there were some members of the Ahmediyyas, a modern sect of the Mohammedans which is very bitter in opposition to Christians, who began to heckle the speakers and then to demand a debate. In a moment of weakness we agreed and then began, not an orderly debate, but a verbal cat-and-dog fight—at least so far as the Ahmediyyas were concerned. After more than an hour of this appar-

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Good soldiers—The Gospel Team of Gordon College, Rawalpindi, India, fording a stream in order to hold services in villages.

A Family Serves Christ

By THE REVEREND RIED F. SHIELDS, On Furlough from Khartum, The Sudan.

A news report from the Sudan says that the Presbytery has arranged for monthly visits by native pastors to the important town of Shendi and that the people there are asking for a Christian school. This has come about through the efforts of an official of the Irrigation Department, Nasif Effendi Monsour, a member of our Church at Atbara.

This report turns my thoughts to a story which Dr. J. Kelly Giffen told me long ago of an experience he had in Egypt. He was travelling on the sailing boat by which the Gospel was carried to villages along the Nile, and was wanting one evening to hurry on to a certain place against the advice of the captain of the little boat who feared adverse winds. As the boat sped along, the wind came —a strong, quick squall which very nearly overturned them and only the skill of the sailors brought them safely into the bank where they were forced to tie up for the night. It was beside a mean, little village, entirely outside his plan of visitation but since he was forced to remain there he went into the village to preach. The audience which gathered included a boy whose name was Monsour and who was that night converted and took Christ as his Saviour and Lord.

Some years later, when Great Britain and Egypt had reconquered the Sudan and Dr. Giffen had gone in as the ambassador of Christ to that benighted land, he was surprised to find that a common soldier of the Egyptian army of occupation was leading Christian meetings in the town and even holding prayer-meetings in his barracks for the few Christian government employees—in the barracks of a predominantly Mohammedan army. Remarkable courage and faithfulness! It was the boy Monsour now grown up and conscripted into the Egyptian army.

When his military service was finished, Monsour married and settled in the Sudan as a small merchant. He never was an outstanding success if measured in financial terms, but he was indeed a pillar of the church. His home in Khartoum North was a Bethel in the midst of that great Mohammedan population. The voice of prayer and praise was heard there. It was a place of meeting. Life in that home was ordered according to the Word of God.

Monsour was dead before I went to the Sudan but I knew his children, Abdulla, Nasif and Rosa, and I can measure the father's stature by my knowledge of these children.

SONS IN SERVICE

Abdulla was a merchant as his father had been, and like his father was a pillar of the church. He gave of his money for the support of the Gospel; he gave his aid and counsel to fellow-Christians; his advice was often sought by missionaries; and before his Mohammedan neighbors he added to his word the witness of an upright life. He, too, died when he was comparatively young. But not before he had set his children in the course of useful, Christian living. Although the family came orig-

inally from Egypt, these children were brought up with the idea that the Sudan was their home and while their associates would be almost entirely Moslem, that fact should not be a deterrent but rather a spur to a better Christian life. The children must, of course, be educated and while the Mission school for girls in Khartoum North offered excellent opportunities for the two daughters, there was no Christian secondary school for boys in the entire country. Nothing, in fact, but Gordon College, a government institution in which every influence was Moslem. Here the Koran was taught as such and also was the background of all teaching and of student life. It was with no small misgiving that Christian friends saw Abdullah enter his sons as students in that school. The four sons all graduated from Gordon College and three of them also took the medical course in the more recently founded Kitchener School of Medicine and are doctors in the employ of the Sudan Government. During all these school years they were active in the church and the Christian Endeavor. They have since served in city hospitals and in remote districts among pagans and Moslems and have reputations for fine professional ability and rare Christian character.

The eldest son, Nagib, is also employed by the government in the Legal Department with duties relative to the registration of land. His trustworthiness and ability have led to his appointment to posts of responsibility in various provincial capitals or important towns. Sometimes he has lived in proximity to a church and there he has always been a leader. Several times he has done good service in repairing and handling mission or Synod property in towns where there was no settled worker. And when he has lived in a place where there was no church nor other Christian institution his nouse has been a meeting place where a few Christians gather for prayer and praise and for Sabbath School. It has been largely through his leadership and co-operation that the Presbytery has opened a school for both boys and girls in Kareima in Dongola Province, a large, rich province in which there is no other Christian work being done.

DAUGHTERS ALSO SERVE

His sisters, Rosa and Victoria, were educated in our G. B. S. Rosa remained at home after leaving school to help her mother, and later went with her uncle and her grandmother to make a Christian home for them in a government post about six hundred miles south of Khartoum. The second girl, Victoria, was for several years a teacher in the G. B. S. Her success was due not only to teaching ability, but to her initiative, her acceptance of responsibility, her dependability and her attractive disposition. She is now married and is building another fine, Christian home in Atbara where she is active in our church.

Of the other children of Monsour, Rosa was a teacher in the G. B. S. when I first went to the Sudan. She was a girl of exceptionally strong personality and had a place in the life of the school and the Christian community like that which her niece Victoria held later on. She too mar-

ried a government official and lived for some years in Khartoum. Her family of lively children kept her from having a very active part in the church but her home made a definite contribution to the community. Her husband has lately retired on pension and they now live in Cairo.

Probably no other of this family has made as great a contribution to the Christian work of the Sudan as has Nasif. His work in the irrigation service has taken him to all parts of the country and to every duty he has gone as a Christian. Moslems have praised his character and the conduct of his work. From Lake No to Wadi Halfa he has visited isolated Christians or small Christian groups with encouragement and has helped to institute Gospel services in many places. His home has been a Christian center. Death took his wife and one of his children and his fortitude in sorrow gave his non-Christian neighbors another demonstration of his faith in God. And now in Shendi, he is leading out in another definite step in the establishment of the Christian Church in all the centers of the great Sudan.

Who dares attempt to measure the influence for our Lord's Church which was generated in the home of a humble soldier-merchant? Church and school are the active agents for the propagation of the Gospel but both will fail without the Christian home, for Christian character will be best nurtured, developed and demonstrated in the home.

CHRISTIAN YOUTH AT WORK IN THE PUNJAB, INDIA

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ently useless jangling, the hecklers grew furious and we were glad to get it stopped.

It was well past lunch time; so we dusted off our carpet and squatted in a circle to eat, asking God's blessing on the seed sown and the food before us. The crowd gathered round to "watch the animals eat" and there they saw Christians converted from Brahmin and Weaver and Sweeper groups of the Hindu religion from a good Mohammedan family as well as a Sikh; pastors, students and faculty members, and at least two different nationalities—eating from the same dish and at the same table-cloth, if not table! When we rose to go, the villagers bade us a friendly farewell and said things that showed they had been impressed by the Christian fellowship shown in eating together this way. On our way back to Zafarwal, there was a wish that we could have witnessed more effectively but over all a sense of hope and joy that our work would be blessed. The marvellous gospel of the Son of God who had died to save sinners had been given in song, in testimony and preaching and in a happy fellowship about the table. Once again the Christian youth of India had been in action.

American Christian Youth

By THE REVEREND HOMER B. HENDERSON, D.D., Grove City, Pennsylvania.

NO Christian dare be unconcerned about the youth of his day. There can be few questions more important than the question of youth—what young folks are doing; what they are thinking; what they promise for tomorrow. The wheel of time revolves so rapidly that the boys and girls of today are the leaders, the educators, the parents of tomorrow. And there does not seem to be much time between the today and the tomorrow.

BETTER OR WORSE

There is a constant discussion going on as to whether the youth of today are better or worse than the youth of yesterday. Some folks with a temptation to decide favorably to their own past are inclined to say worse, while others with a desire to be honest, and sometimes to give the benefit of the doubt, say better; that they may be franker, more open, more sophisticated, actually not worse, but better. The American Youth Congress with its apparent red leaning and its unforgivable lack of courtesy to official position is hardly a fair barometer of the real atmosphere around American youth and the things our young folks are thinking.

We have been blessed with the privilege of seeing American youth in action from one end of the country to the other, in church groups, yes; but also in other circles and it has been the joy of that experience to see all over the land young people who promise much for the future. We haven't seen wings sprouting; often they are blunt to the point of discourtesy; they are not always interested in what you are talking about and do not always agree with the conclusion you reach. Woe betide the one who would lead youth, who is uncertain of his own destination! As we were setting out one morning for a High School, one of our own boys who attended a different High School just casually remarked, "I suppose you are going out there to give them some of that bunk like we have to listen to." But by and large we would say the new generation just coming on to the scene of action is—in many ways—an improvement on the one leaving, which generation because of war and hate and many other such unnecessary attitudes, is leaving with its banners a bit frazzled and its ambition a bit dampened.

The young people of our own denomination, in their devotional programs, in their presbyterial plans and in their great convention experiences are second to none in their devotion to Christ and their expression of religion. One's heart is warmed to sit in on a Builders' group and note the response in prayer, a response that should make the average older group just a bit ashamed.

A CROSS SECTION OF THE AGE

Whether young folks are better or worse than their elders is, of course, a mooted question and we can not decide it. There are certain facts we must face and here is one about which there can be no question. The youth of any age is a fair cross sec-

tion of that age in which they live, and older folks in criticizing youth, in reality, are criticizing themselves. Youth, as a matter of fact, are not as independent as they themselves think, and they are more responsive to the day and its atmosphere in which they live than that age usually dreams. Frankly, knowing in so many cases both parents and children, I sometimes wonder that the children are as good as they are. Our present age is not too good, too religious, too honest. One youngster, tiring a bit of his evening prayer, asked his mother "when he could, like his father, quit saying his prayers?"

Another High School lad in prohibition days, in a most matter of fact manner, turned to his father before he went out on a school party and asked—if he cared if he filled his flask from the father's bottle. "For" said he, "this other stuff is dangerous." I am glad to report the request brought the father to his senses. Just note, at an election time, the result of the vote taken in the schools. It reflects the opinion of the parents. It is true that millions of youth are not receiving any religious training whatever, but it is also true that many millions of our older generation have no definite connection with the church. We knew a minister who was the son of one of these men who actually prided himself on his irreligion and who never missed an opportunity to send a sly dig at the church and the leaders in it. He turned to his preacher son one day and said, "Harry, isn't it strange, that so many preachers have irreligious children?" The answer came back "no stranger, dad, than that some preachers have irreligious fathers." Many young folks are Christian today not because of their parents but in spite of their parents. If young folks are worse today (which we do not admit) so is the whole generation. The problem of youth is the problem of adults. Our day is afflicted by materialism, religious indifference, familiarity and independence, and youth being exposed has caught the disease. Some one suggests the five plagues of today, I have forgotten who it was, but they are rather apt. A challenge to authority, a hate building suspicion, an aversion to hard work, an excessive thirst for pleasure and a gross materialism. Colleges all too often report that they have more trouble with the alumni than with students. The truth is—there are no new sins, just new sinners.

THE "MEZUZA"

Here is another fact. Not many bigger tasks in the church can one name than the training of youth. For many years I have been interested in what is called among the Jews the "mezuza" (one spelling). Look up Deuteronomy 6:4-9. Two or three things stand out. "Thou shalt bind them (these words) for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." The way this is carried out is most interesting. But for our thinking just now here is the important thing. "Thou shalt teach them diligently unto thy children." Teach what? These words — "Thou shalt love the Lord thy God with all thine heart,

and with all thy soul, and with all thy might." Daniel Webster once said (I venture he knew about the "mezuza") "the right to punish involves the responsibility of teaching morals." And if we are going to do it successfully, we must see life a bit from the standpoint of youth. We must appreciate the position of the lad who shocked the saintly but impractical teacher who asked a class of active, squirming, restless boys on a beautiful spring day "if they wanted to go to heaven?", and received the unlooked for and yet sensible answer "not yit." Some of our sermons are little more than endurance contests for youth. At a certain Communion we had two visiting ministers with us. As is customary, desiring to recognize them, I called on them to pray. Also, as is customary under such circumstances, perhaps they prayed longer than had either of them had the whole service. After the service, I was no more than inside the house until I heard with no hesitation or apology this—"Dad, I want to make a suggestion, do your own prayin'." In a conference a man said, "I am the teacher of the *bad boys* in our school. What would you suggest?" "Your resignation" promptly said the leader. Success with youth is—I am convinced—not a matter of age, but of disposition and interest. Youth does not lose interest in us nearly so soon as we lose interest in youth. I often think of that famous story of the old doctor in Wales, one of the Simpson clan, of chloroform fame, who came home late in the evening and almost dead tired, found a call to the George home where a small boy was very sick with pneumonia. He did not want to go out again, he had earned a rest, but duty called and must be heeded. He stayed all night, doing every thing in his power and felt rewarded when the gray of the morning found the lad a bit improved. Always afterwards he was so glad he went for the lad grew to manhood and found his way to the English House of Commons where he has served uninterruptedly for 47 years. The name of the little George boy was David Lloyd. I heard of a questionnaire sent out by a congregation seeking a pastor that had in it this very sensible question—"Can he talk so a 16-year-old boy can understand him?" A Congressman in Washington was told by his pastor that the Congressman's son, a lad 12 years old wanted to unite with the church. His reply was "I expected it, for years I have read a few verses from the Book to him when I tucked him in at night." A grown man said to his mother, "You made me go at first, then my conscience bothered me if I did not go and now I want to go."

PRAISE GOD FOR YOUTH

Our hope is in the generation of young men and women just now tackling the great Kingdom tasks. It is most refreshing to see the energy, the enthusiasm, the hope on the part of that company of youth just buckling on the armor as they storm the hosts of wickedness in heavenly places. Some days just now, I find myself looking at the world with blue glasses, I have trouble keeping my chin up, staying out of the valley. One of our preacher sons—just en-

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Girls and Young Women in Service for Christ

By MISS IDA B. LITTLE, Secretary of the Young Women's Department of the Women's General Missionary Society.

WHAT changes have been wrought in youth activities in the last century and a litte more! True, the nature of youth has not changed, but the number of outlets for expression—mental, physical and spiritual—have multiplied.

Once education in the "little red school house" was deemed necessary for boys only. Further education was provided for those boys who might pursue the study of theology, law or medicine. But what about the girls, did they not need schooling? Their place was in the home!

The church was constituted principally for the adult. Of course the family was expected to attend divine service when the distance was not too great. The Bible school was instituted with the child and the young person in mind, but now, of course, is open to child and adult.

The cause of missions as the main work of the church has been accepted gradually by the church, although thousands of its members still maintain that they "do not believe in missions!" It has taken many years to impress the church—even in a measure—that the "fields are white unto the harvest." Today it is still far from the goal.

It remained for the women of the church to crystallize the missionary education idea in the missionary society. This was begun for mature women, but in time the children and young women had their own societies and were placed in position to become missionary-conscious. The missionary society, through its programs and its stewardship of service, gifts and prayer, is rendering worthy service.

Incidentally, the same education for men as a whole has not been tried yet. Strange but true, men had first opportunity for secular education, but women were first in beginning the study of missions through the missionary society. Has this monthly missionary meeting rendered worthy service in employing well the hours of our girls and young women? Has it made them more useful in the church, in the church-at-large, and the world community?

What growth may be expected from the missionary society? A new knowledge of the geography and history of the world; a better understanding of the whys and wherefores of life among different people and nationalities; some realization of the great physical, mental and spiritual needs of those without Christ. Besides, it is a training school for a varied type of leadership.

Would not these acquirements be a valuable asset in any congregation? The girls and young women of the missionary society are thus lifted out of themselves. They have a truer conception of the Christian life. Their efforts are not limited to the missionary society. They are found teaching a Sabbath School class or superintending a department of the school, or sponsoring a society of girls. In fact, it is from

this group of young women that workers for the church are likely to be found. Officers for presbyterials and general conventions come up through the local missionary society to their places in public service. This is but natural. Where else would one expect to look for officer material?

A wider field is to be supplied, young women missionaries for the work at home and abroad. One who chooses service of this type is best fitted if a missionary foundation has been laid early and deep. The missionary society is a real factor in the missionary training of the local church. Almost without exception, the women missionaries in both home and foreign fields went into mission service from a missionary society back home.

One society of young women comes to mind. What is happening there may have duplicates throughout the church. Two families in particular may be cited although there were individuals in other families that were most loyal. The children in the two families were definitely and seriously committed by their parents to the church.

While the children were of tender age, the parents saw to it that faithfulness to the church was the rule. Any special activity in which the children were concerned and to which the parents were invited could be sure of their presence. They rejoiced with any success of the organization.

The girls of the families after graduation from the junior society entered both the Y.P.C.U. and the Y.W.M.S. and became leaders in both. Two or more of them took their turn in superintending the junior society. One heads a department of the Bible school and assists in leadership in one of the young people's groups. One or two sponsor the girls' circle. Some of them are members of the church choir.

The presbyterial has found secretary material in this society. Two or three of the recent pastors of this church have commented enthusiastically on the helpful, faithful attitude of many of the young people in this congregation.

Have we proved our case, that the missionary society has been and continues to be an asset to the congregation in its various activities when the members of the society perform conscientious service, render worthy stewardship?

Today, in a few cases, young men are asking to be included in the missionary society as active, not honorary members. In the mission fields many groups of young women are receiving similar training to that of the missionary society in America. These young women cannot but be lights to help clear away the darkness.

The missionary society is built on one word—OTHERS. Its activities are spent for others. It justifies its existence in that many lives have been drawn into its circle by the interest of others; and these recruits have become workers with and for others. A verse of the prayer, "Others," by Charles D. Meigs, may be a fit conclusion:

"Others, Lord; yes, others,
Let this my motto be.
Help me to live for others,
That I may live like Thee."

Christian Youth in World Conference

MAY it be given to you, the Youth of the whole world, through common thought and common work, to strive after a solution of the problems which in these difficult times occupy the minds not only of youth but of all mankind. And in the coming days, may the Spirit, through which Jesus enters the life of every man, and which helps to solve all controversies and problems show the way." These were the closing words of the message of Queen Wilhelmina to the World Conference of Christian Youth which met in Amsterdam July 24 to August 3, 1939.

Fifteen hundred young people, whose average age was 24½ years, from 71 nations met in a fellowship that was unique. There have been many great councils of the church held, but never a meeting of youth such as this one. The leaders, with the exception of a few speakers, were under forty years of age.

There were 600 English speaking delegates from Great Britain and North America, 325 of whom were from the United States. There were 115 from Asia, 30 of whom were from China and 25 from Japan; 45 from Australia; 25 from Africa, 25 from South America. In the observance of the Lord's Supper, there were black hands and brown hands and yellow and white, that reached out to take the bread and wine, symbols of the broken body and shed blood of our Lord.

"Whatever the views of individual delegates," says S. Franklin Mack, "the services of worship, the addresses and the public emphasis in the leadership of the conference was trinitarian—God as Father, Son and Holy Spirit. While the social implications of the Gospel were not neglected, Jesus Christ was set forth as the only hope of the world, its Savior—not *a* remedy, but *the only remedy* for the world's ills."

In this day when young people are being drawn hither and thither by politicians, by isms of every kind, by organizations that spell ruin, it is cheering to know that these hundreds of youth from all over the world represent a great multitude of earnest young Christians whose chief interest in life is to serve the living Christ. In them is the hope of the church.

The following is a part of "A Message from Christian Youth of the World."

We know that we have met at a time of acute international conflict, and we are grateful to God that it has been possible for us to meet at all. As we have talked together we have become aware how often we have put our national loyalties before our allegiance to God. We have seen that when the Church becomes fully the fellowship of those who seek first the Kingdom of God, it is the hope of the world.

We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian Community. We have been sensitive to our lack of knowledge of the nature of the pressing problems and of working

out the positive implications of the Christian faith in this setting.

We affirm the task of the Church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth. We realize that if we live up to this calling, we will enter into conflict with the world, just as some who belong to our fellowship have already had to pay high prices for their loyalty to Christ.

Churches Coming Together

Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising ecumenical consciousness. The nations and peoples of the world are drifting apart, the churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our Conference takes its place in the line of a great succession of world gatherings and we are ambitious to add to the momentum of this quest for Christian unity.

At this Conference we have not only discovered fellow Christians, but also Churches with our own. In common worship, through the services of different traditions, to a degree which has never been achieved before, we have seen each other's faith, shared in each other's riches, and understood together more deeply the fullness of the stature of Christ. We look forward to the time when the Church in every land will bring its peculiar gifts to the worship of God.

The Bible Central

We believe that those who planned this Conference were guided by God when they placed Bible Study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, He has become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed considerable unfamiliarity with the Bible.

Is it not due to this that we are not clear and articulate about the fundamentals of our faith, and do not take a definite stand in relation to the many conflicting ideologies and blind faiths which find so many followers among youth? Therefore, we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us.

We have also found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must take as youth today. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are also convinced that real Bible Study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him.

As we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of cooperation and fellowship which we have been led to must be faithfully carried on. This world gathering marks the beginning of an ever-widening task. We face this task realizing that in Christ is our strength.

School and Church Cooperate

By DR. BEN G. GRAHAM, Superintendent of Schools, Pittsburgh, Pennsylvania

AT a meeting on December 11, 1939 the members of the Pittsburgh Board of Public Education voted their approval of a plan for religious education of young people of high school age which the superintendent of schools recommended at that time.

The plan presented to the members of the Board at that meeting was as follows: "Each pupil is free to elect religious education, but the course is to be provided in the church which he or his parents select. The church will establish the course consisting of approximately 3 hours per week including attendance at the religious services for at least seventy-five per cent of the fifty-two weeks of the year. The church will determine the course of study and the head of the church will certify to the principal of the high school that the pupil has attended the required number of weeks per year and has completed the course to the satisfaction of the church authorities. The high school principal will then record the credit upon the permanent record card and the credit will count toward graduation."

Similar plans have been operating successfully in the schools of Bellevue, Wilkinsburg, and Avalon although no credit has been granted so far in these suburban schools.

It must be pointed out that the Pittsburgh Board of Public Education has approved this plan by specifying particularly that a course in religious education will be a *free* elective, and not a course required in order to graduate from high school, for both the Board and the superintendent of schools are cognizant of the fact that "the true spirit of religious freedom must be preserved." In other words, all students will be free to elect a course in religious education which will earn two semester credits toward graduation. These credits will no doubt come to be acceptable for college entrance. In Pittsburgh, at least, Chancellor Bowman of the University of Pittsburgh and Dr. Herbert Spencer, President of Pennsylvania College for Women, have both asserted that these credits will be recognized at their institutions.

It has been felt for some time by many educators in the city of Pittsburgh that character development is the most important achievement attainable by high school boys and girls. Character is built upon a foundation of principles of morality and

Dr. Ben G. Graham, the writer of this article has been connected with the public schools of Pittsburgh since 1909, *with the exception of seven years in New Castle. He was Associate Superintendent from* 1926 *to* 1930. *Since* 1930 *he has been Superintendent of Schools in Pittsburgh.*

Dr. Graham's deep interest in character building and in the spiritual development of youth is manifest in this plan of co-operation between the church and the school, which he has proposed. He is a member of the Third United Presbyterian Church of Pittsburgh, Pennsylvania.

ethical concepts which are learned best through religious education begun in the home and continued in the church or synagogue. The principles of morality, learned through our religious training, are not only the foundation upon which individual character rests, but are also the basis of respect for law and order which form the spirit of a democratic people. There is a law in the State of Pennsylvania expressly forbidding any sort of religious teaching in the public schools. Accordingly, the plan, outlined above, was placed before the ministers of Pittsburgh—the Catholic clergy, the Jewish rabbis, and the Protestant ministers—as well as the college and university presidents of the city with the informal approval of members of the School Board. This selected audience was extremely sympathetic to such a plan. Later Reverend Father Thomas J. Quigley, Superintendent of Catholic Schools, pointed out that the Catholic schools had offered extensive courses in religious education for some time and Rabbi Jacob Rothschild, Principal of the school at Rodef Shalom Congregation, stated that classes of instruction in the Jewish religion were held at all the temples in the city.

The original plan was to have classes start next September at the beginning of the school year 1940-41. However some churches have organized such training for their high school pupils this semester. Protestant ministers are now organizing a Pittsburgh Council for Week-Day Schools of Religion. The Council will be composed of the following members:

(1) A minister and a layman from each denomination.
(2) One representative from each high school district.
(3) Two representatives each from such bodies as the Pittsburgh Ministerial Union, the Pittsburgh Council of Churches, and the Allegheny County Sabbath School Association.
(4) Five to ten members-at-large who are at present directors of religious education.

Reverend Fred H. Wilkens, Pastor of St. Peter's Evangelical and Reformed Church, North Side, is Chairman of the Pittsburgh Council of Week-Day Religious Education. Doctor A. J. Randles, Director of the United Presbyterian Bible School Work, will, because of his position, also sit upon the committee.

At the present time Taylor Allderdice High School is one of the schools that has inaugurated the plan experimentally. Doctor Deevers, Principal of Allderdice High School, issued an announcement through the Allderdice daily bulletin that any person interested in the Board's offer of credit for religious education might secure a blank in the office to be signed by his parents and the pastor

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Suggested Devotional Service

For Program-Study on "THE YOUTH OF THE WORLD."

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1940: GREAT ASSURANCES.

JUNE: ASSURANCE CONCERNING JESUS AS A DIVINE TEACHER.—JOHN 3:2

Opening Prayer: (In unison).

"Teach me, my God and King,
In all things Thee to see;
And what I do in anything,
To do it as for Thee." Amen.

Responsive Scripture: Ps. 119:9-16, 97-105. (Verses 9-16 are to be read by leader; 97-104, by audience. Leader begins with verse 9, followed by verse 97 by audience; verse 10 by leader, verse 98 by audience, etc. Use verse 105 in unison).

Song: Bible Songs Hymnal No. 156.

Prayer of Thanksgiving: For the blessings we enjoy because we have known the Christ, and for the opportunities we have for service because we have learned of Him.

Scripture Reading: Matt. 17:5; Luke 5:1-4; John 7:45,46; Mark 3:14; Matt. 5:1,2,28,29; John 3:1,2.

Leader: Jesus is the world's greatest teacher. In the Gospels it is said concerning Him that never man spake as He spake, that He spake with authority, that those who heard Him speak were astonished at His teaching. Nicodemus, a ruler of the Jews, had a great assurance concerning Jesus as a teacher. He said to Him: "We know that Thou art a teacher come from God for no one can do the miracles that Thou doest except God be with him." He had reached this assurance by a process of logical reasoning. Jesus' miracle-working power was a proof to Nicodemus that Jesus was a divine teacher.

In the Greek New Testament there are several different words which are translated into English by the word *miracle*. One of these is the Greek word for *sign*. The miracles of Jesus were a sign—a sign of His divine origin, of His divine power, of His divine authority, of the divine truth of His teaching, of the divine truth of His claim to be the Son of God and the Savior of the world.

Recognizing that Jesus is a divine teacher, we ought to accept, meditate upon, and apply His teachings. They have more than a local, limited value; they have a world-wide, permanent value. They apply to things secular as well as sacred. The teachings of Jesus are believed by many thoughtful people to provide the only solution of world-wide problems which are vexing the minds of men to-day and leading them to believe that grave crises are near at hand. "The teachings of Jesus will save society as well as the individual."

Christ's Words: (Have members give favorite verses from the sermon on the Mount—Matt. 5,6 and 7).

Prayer: That the youth of the world may learn to serve Christ. (For suggestions, see 3, 27 and 31 Days in the Prayer Cycle).

Closing Song: B. S. H. No. 130.

My Mother*

By AUREL ANDERSON FOSTER

WHEN I was asked to come to your Mother and Daughter Banquet and speak about my Mother, I was delighted. Any time of the day or night I'm willing to take time off to talk of any member of my family. That's the kind of family I have. And my Mother is the "creme" of them all. My only trouble will be to keep my subject within the scope of the time you have at your disposal. I beg your indulgence—But one simply can't tell about Mother in a few words.

Forty-eight years ago this Fall my Mother was one of the four who were the first missionaries to be sent out to India by the Women's Board. Of course she wasn't my Mother then. She was just "Minnie Parks." But she was getting ready. It takes a lot of time and preparation of character and personality to be the kind of Mother my Mother is. Three years later she married my Father. I've always been glad she had those three years as Miss Sahib. It gave her a chance to learn the language and so be much more of a missionary than a good many of us can be, who have to worry with the languge and raising babies in a foreign land at the same time. Not but that Mother would have learned that language anyway, *somehow*. A few years ago when she was in Switzerland with my sister Betty who was learning French, Mother insisted, for Betty's sake, that there should be no English newspaper in the house. And so, because she needs must know what is going on in the world—and Mother always must know the very latest—she learned to read French, enough at least to get the headlines and know what it was all about.

There were eight children. As one after another arrived, I wish you could have seen the joyousness with which we were received and the hilarity with which our whole menage was managed. And when I say hilarity I mean just that. And that hilarity spread through all the days, the high days and the low days, the sunny days and the days of shadow.

*An address given at a Mother-Daughter Banquet.

Happy Moving Days

We were hilarious on *moving days*. They were the days when we all had to get up early, sometimes before the crack of dawn if the move was a long one. The babies must all be dressed and fed in haste for nothing must delay the men in taking down the tents, packing everything we possessed on the camels' backs, and starting them off at the steady swing down the trail to the appointed camping site. After the camels were gone the whole family was piled into our good old two-wheeled buggy. Believe me, we each had to know just which spot was his own for there wasn't any room to spare. Mother said we always must have looked like a many-legged spider for there we all were with our backs to the middle board and our feet sticking out in all directions. Of course she never could

see for herself, for she was always in the bottom layer in the front seat with a baby on her lap and the twins on impoverished seats attached to the dashboard. But I'm willing to wager we were something to see. Of course Mother had seen to it that lunch, and a good solid lunch was packed. About noon we would stop under a shade tree, if we could find one, and have our joyous lunch. I have no doubt the afternoons of moving day were sometimes pretty tiresome to Mother, as our old buggy, *sans* tires, and almost *sans* springs jolted along over those rutty roads and many times our road was just a field or a stretch of sand dunes. I have no doubt many a time she was weary and probably we were, too, but that isn't my recollection. I can remember Mother as evening came on starting a song, or telling us one of Anderson's fairy stories, and as a last resort dwelling at length on the glories of the Irish Stew that was awaiting us at the end of the day. We *always* had Irish Stew on moving day. You see, it was not merely a meal but an institution at our house. Of course the reason we had Irish Stew was probably because it was the easiest meal for the cook on a very difficult day. But it was not so presented to us. We were taught to consider it as the crowning glory of an exciting day. Of course sometimes we had to wait for this crowning glory till after night fall. Sometimes the wood was wet or sometimes hard to get. But we always knew that eventually that succulent dish would come steaming onto the table.

Unusual Days

Naturally there were moving days that weren't according to schedule. But whether the canal overflowed its banks and we all had to be carried over on the backs of coolies; or the chickens all hatched on moving day (I don't remember just why we had the chicken along. It was probably someone's pet); or perhaps the baby was upset or the cook got fever; or the goat we had for the milk for Wilbert who was delicate was run over by a buggy wheel; or the horse got mean, kicked up his heels and broke the dashboard letting one of the twins fall between the horse's kicking heels. All these things and many more hang on the walls of my memory. But I remember, too, through it all and in the midst of it all Mother was always a captain and as soon as it was over she was able to see the funny side of the incident. So that many a near tragedy furnished the family a cause for merriment as well as thanksgiving.

There were other days when it was perhaps harder to be hilarious. The day when Mother had allowed Daddy to go to camp without her (an almost unheard of thing) because Lowrie was quite ill; and in the night he became delirious and the old night watchman nodded his head as Mother mouthed the dread word "plague" and Mother knew a doctor couldn't possibly be reached before thirty-six hours at the least. But the ministration and prayers of mother and the old night watchman brought Lowrie through so that he was on the road to recovery by the time the doctor ar-

rived. And then the day little Margaret, one of the twins was laid away in a little grave in the beautiful hill station of Murree. I wasn't there. I was far away in America but they told me and I can almost see Mother yet as she and the rest of the family, all dressed in white, and not in mourning, marched with head up and triumphant face, following that little white box to its resting place.

Days of Separation

The day Mother left the two oldest of us, Helen, fifteen, and me, twelve, in America as she went with Father back to India, not to see us again for six and a half long years. She never shed a tear during that farewell worship when we all said together the 121st Psalm, "The Lord will keep thy going out and thy coming in from this time forth and even forevermore." It must have looked like forevermore to Father and Mother as they left us. But I'm sure it didn't for they lived their life day by day asking guidance for that day and praying that for that day their girls in far off America would be safe. That's the only way one can go through times like that. When the letter came from some well meaning relative that "Aurel has turned out to be quite a giddy girl and crazy about the boys" (that was I), they couldn't get on a boat and come over to set me straight. All they could do was to go to the Heavenly Father and tell Him about it. They didn't even tell me such a letter had come or that they were in the least worried or upset at all. I take off my hat to that kind of parents.

The Hardest Day

Perhaps the hardest day of all, however was the day she came back to her family in America and found we had grown away from her, that we didn't know her, didn't feel we needed her. I think that was probably the real fight of her life. She spent some money that had taken a long time to save. She painted up the house which had become very run down. She bought some new clothes for herself—as well as for us. She instituted Thursday night as "company night" when everyone was expected to be home for dinner no matter what the committee meeting or college sport calling. She let it get out that she was *very* fond of being taken to the movies. She encouraged my going to the piano immediately after dinner to play "just one song" till very soon that came to be the order of the day and a sing-song of the Anderson family could be heard from one end of Waugh Avenue to the other. She saw that she had become stooped through the years in India and she realized that was against her popularity with her young sons and so she just set herself the task of becoming straight again. And she did, though many a day those shoulders must have been pretty weary with the work of a ten-room house with roomers and a large family.

Triumphant Days

Have I told you enough to let you see she is the *finest Mother in the World?* You never think of Mother as having had a sad life. But many having had half her troubles would have been bowed down with sorrow. The month of January, 1932, will always live in Anderson history. January 1, our little Dorothy was born. January 17 we received word of the tragic accident to my brother, Maurice, a missionary in India. January 18 my sister Helen's Kenneth was born bringing joy to all our hearts. January 21 Father left us after a very long trying illness. The Indians, and especially the non-Christians, simply couldn't understand Mother's triumphant attitude through all this. Then in 1935 she lived through with us our bereavement in losing our seven-year-old Peggy with diphtheria. The next winter she was with Helen when her husband died after an operation. Yes, she's known trouble and has felt deeply with each one of us in our bereavements and yet it hasn't bowed her spirit, for she *knows* that "Everything works together for good to them that love God." She is often quoting her favorite promise: "The Lord is my Shepherd. *I shall not want.*"

Just now she is in Morrisville, Pennsylvania, keeping house for my sister Betty, or rather making a home for her, for Mother does so much more to a house than just to "keep" it. She is in her seventy-second year. I am often asked whether Mother is going back to India or not. And my answer usually is, "Well, just now she's not counting on it. But you never need be surprised at what my Mother will do. *She's that kind of a lady.*"

A Mother's Farewell*

My Dear Children:

The sad moment of separation is rapidly approaching when no doubt our last goodbye will have to be said. At times I feel that this should be a day of rejoicing rather than mourning, in that I have been counted worthy of giving of my own flesh and blood to go as an ambassador for Christ.

May you both have many jewels in your crowns in that great day of rejoicing, for the souls you have pointed to the Lamb of God that taketh away the sins of the world.

What a consolation it is that we have the happy assurance that some day we shall all meet in that house not made with hands, where there will be no more parting words or goodbyes to be said and we shall dwell in the house of the Lord forever.

May the Lord watch between us while we are separated one from the other. May you be granted a peaceful voyage and be assured that your Mother's prayers will be following you over the winds and waves of the great waters.

With all my heart's love, MOTHER.

*An aged Mother's goodbye letter to her missionary son and his family.

Good News from Far Countries
The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

TEACHING AND LEARNING

By MRS. VIRGIL F. DOUGHERTY

"I'm going out to the village to teach a Bible lesson this afternoon. How would you like to go along, Mrs. Dougherty?" asked Mrs. Adair one fine morning in January.

"Oh, I'd love to go," I replied.

"All right, I will be along for you about three o'clock, as the village is out this direction."

Just about three o'clock that same day my enthusiasm for going to the village had waned considerably. I was tired—having been up since six o'clock and had not found time for a nap; a huge bag of mail had just arrived and there was no time for reading the many letters and Christmas mail for which we had been waiting for over two weeks. Then, too, the afternoon was terrifically hot—not a breath of air stirring.

But Mrs. Adair came by looking like Santa Claus for she was carrying a big bag on her back and I went along as I had said I would.

"What do you have in that bag that you are carrying it on such a hot day as this?" I asked.

"I have the pieces for the rhythm band. The women and children so enjoy keeping time to the songs," she replied, "so I always take them when going to the village."

We started out along the dry, cracked path across the plain to the village. As we walked along our conversation went something like this:

"Do you know the son of Ngwayn is very sick?" asked Mrs. Adair.

"Yes, they called Dr. Dougherty yesterday morning and he went out to see him. He wanted to give the boy an injection, as he has dysentery, but the father refused to let him give it as he said the boy was too weak and they would wait until he got stronger. Then last night about eight o'clock he came back saying the boy was getting worse and wanted the doctor to come now and give the injection. So Frank went, though he doesn't hold much hopes for the child, for they have waited so long before coming for medicine."

"He has been sick for three weeks," said Mrs. Adair, "and they have been sacrificing to the lion. You see, he and his family worship the lion. Some worship the crocodile and still others the snake."

"Nyank, to whose house we are going today, is a relative of Ngwany.

The Reverend Mr. W. J. Adair of Nasir, The Sudan, visiting one of the village schools.

She and all the family have heard much of the true and living God and should know His way, but in times of trouble they seem to think they must try everything they know. How difficult it is for them to give up their old beliefs and trust God completely."

"The father seemed much disturbed when he came last night and really frightened that the boy would die. So he was very eager for the Mission doctor. However, he has no doubt waited too long. Isn't it sad?" I said.

"You went over to Quaringa yesterday, didn't you Mrs. Adair?" I asked. "I thought I heard the motor boat early yesterday morning and thought if Mr. Adair went you would go along to get away from the house for awhile while they are thatching it. That is surely a terrible mess."

"Yes, I went along to visit the school there. Shall we stop here a minute as I want to see the baby to whom I have been sending milk each day. The mother has been sick and unable to nurse the baby so she sends for milk every morning," said Mrs. Adair. (We found the baby growing nicely and the mother happy, though still not well).

"Let me carry that bag, Mrs. Adair. It must be getting heavy."

As we arrived at the village a number of children and several women greeted us. We all sat on skins just inside the fence which was made of grass. The pieces of the rhythm band were passed out and we all sang church songs, some translated from English and some real Nuer tunes. I was able to sing the songs as I had a song book, but when they repeated John 3:16 I was quiet, as I had not yet learned that in Nuer language. Nyanok noticed I was not saying it with the others, so she said:

"Don't you know John 3:16?"

"Yes, I know it in my language but not in yours," I answered.

"Well, I'll teach it to you." So she did—there and then. Now I can say John 3:16 in Nuer, too. We went out to teach, and it was I who was taught. Often it is this way—we can learn many things from our Nuer friends if only we seek to learn."

As we sang "Silent Night," Mrs. Adair took a baby on her lap to sing it to sleep. However, it soon cried to get back to its mother. But the idea was to get mothers to sing songs of this kind to their babies rather than the kind they often sing to them. As we go out through the villages many small children are afraid of us and no wonder—hasn't the mother sung to them how the foreigner will eat them or take them far away?

After the meeting, a little visiting and good byes, we started home again. We were beginning to get quite thirsty by this time—our throats and lips were cracked—but thought best not to ask for a drink—since we knew we would get only muddy river water—unfiltered and unboiled.

By the time we arrived home we were thirsty surely enough, so Mrs. Adair stopped by at my house for a cup of tea. How refreshing it was!

The meeting in the village with these Nuer women and children was so worth while I was glad I had gone!

AMERICAN CHRISTIAN YOUTH

(Continued from Page 522)

tering the battle—stepped into our pulpit and with youthful energy preached a helpful and hopeful message on "Why Worry." Some of our congregational friends mildly twitted us about our long face and suggested we should have been present for the sermon. Praise God for youth, its hope, and its energy. The battle is not lost as long as we have a great army of young men and women who have heard the call, seen the vision and are willing to let the Master of Men lead them on to victory.

Egypt

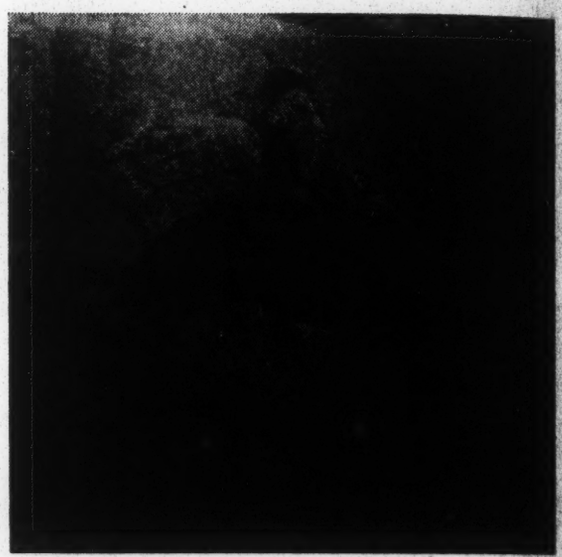
MRS. EWING M. BAILEY, Editor, Minia, Egypt

"SIGNS AND WONDERS" ALONG THE WAY

These "Signs and Wonders" were of a different sort from what you might suppose. They consisted of "signs," to be sure; signs readily understood by the Oriental mind, but greatly to be wondered at by inexperienced Westerners such as ourselves.

We were spending our first brief period of experience in service on the "Ibis," smaller of the two houseboats employed by the American Mission in Egypt for the facilitation of evangelistic work along the Nile. Among the many curious and novel sights which attracted our attention throughout the trip none was more fascinating to us than the many evidences of superstition to be found on every hand. Although it is true that modern Egypt is growing away from such things, yet in rural districts it is plain to see that many of the old customs and ideas still prevail and continue to exert a strong influence on the life and conduct of the masses.

One morning we visited a tiny village some ten miles or more from where the boat was tied up. The wretched poverty and filth evidenced by all about us was appalling. Chickens scratched around in refuse dumped in piles outside mud hovels. Goats, dogs, and sheep wandered in and out of doors at will. But while the handful of Christians who lived in that village were being assembled something else caught our attention. It was an emblem appearing above the doorway of one of those mud huts. We walked over towards it to inspect it and noticed the hooded figure of a woman retreating inside the door as we approached. The hut was mud-plastered, and above the doorway just under the protruding straws of the thatch roof was the figure of a crude cross, which had been worked by hand into the mud of the plastered wall. This wasn't an innocent emblem or merely a sign of a Christian home as we at first supposed. The cross did represent the religion of that home, to be sure. But it was placed there for a purpose, viz., to bring good luck and special blessings to the inhabitants of that house. Later we saw the same sign on several larger houses in another village where the number of Christians was larger and where there was, perhaps, more prosperity. This time the bricks above the doorway



A hole in the shape of a cross, to bring good luck to the household.

had been cut in such a way as to leave a hole in the shape of a cross.

On another occasion while waiting to be joined by the native preacher before starting out on our visits, we were attracted to one or two of the houses in his village which had brightly colored dishes set in the mud plaster above the doorway. We asked and received permission to take a snapshot of one of these and then asked why they had been put there. The occupants were Muslims, we were told, and were following the custom of warding off the evil eye. The brightly colored dish fixed above the

doorway would attract the glances of any passer-by who might be possessed of the evil eye and who, by his glance, might otherwise harm or hypnotize some member of the household. This diverting of such a glance served as a means of protection against any calamity falling from the dreaded evil eye.

One of the towns we were in boasted of several men who had made the Pilgrimage to Mecca. We were duly impressed concerning this fact by the sight of several houses gaudily decorated on the exterior with crude presentations of the various sights seen along the way to and from that holy city. The best of these exhibits was apparently the most recent, for the colors had seemingly lost none of their brightness and most of the figures were recognizable. In one corner was a picture of the sacred camel which carries from Cairo annually the new carpet which is used to cover the "Ka'aba," the sacred building in Mecca which is the focal point of the annual trek of pilgrims thither. Then there was the small steamship in which the pilgrim doubtless voyaged through the Red Sea. There was a black horse and its rider of the significance of which we were not sure, but which may have been meant to represent the traditional midnight ride of the Prophet Muhammed into the seven heavens. The crocodile may well have represented one or more seen somewhere on the journey. Other figures included in the decoration were soldiers, musicians, a lion, a bird, a sail boat, and the name of the pilgrim himself "Fouad abd el Aziz." And above his doorway was written the opening phrase of the Quran and of every chapter of the Quran, "In the name of God, the Compassionate, the Merciful."

At all these and at many other signs we often gaped and always wondered. We wondered at the credulity of the people, at their simplicity and at the customs and practices which to us seem so strange and futile. We wondered, too, at the manner in which they continue to be bound to a belief in the "merit-system." In nearly every phase of their life there is visible this characteristic, namely, that they will win or lose merit with God by performing or failing to perform certain practices or adhering to age-old customs. This trait has in past generations hindered progress toward enlightenment. And to the extent in which it is maintained today it still retards and impedes normal growth and develop-

Decorations on the house of one who had made a pilgrimage to Mecca.

ment of thought and attitude. But with the penetration of the light of the knowledge of the Lord there is progress—slow perhaps, but sure—toward that day of universal awakening to the truth, the truth as revealed in Christ Jesus. When that day comes—and we pray that it may not be far off—all the inhabitants of the land of Egypt will know that merit is not won by a superstitious performance of prescribed rites or customs, but that it is secured only by faith in the saving power of the crucified Christ, by whom alone have we not only merit, but the assurance of life eternal with God our Father. May we enlist each reader's fervent prayers for the increased, quickened penetration of the Gospel of Light and Joy among all the people of Egypt?

Willis and Anne McGill,
Tanta, Egypt.

TRAVELING IN THE SALON CARRIAGE

By MISS MARIAN PADEN, Tanta, Egypt

The Delta Car was a gift from one who loved her Lord and loved Egypt. It is a small "salon carriage" which can be taken on the narrow gauge railway running through the Delta. It has a living-room which can be a dining- or sitting- or bed-room as needed. Two other bed-rooms, a diminutive kitchen and a bath make it a convenient home while reaching the smaller places.

On a recent trip of four weeks, fifteen towns, larger and smaller were touched. Strangers in a place cause curiosity and small boys and girls often ran along beside us or behind us as we walked through the streets. A greeting of "Good-morning," usually brought the response, "Come in," and the invitation given casually, was accepted. Neighbor women came in to see what was happening and sat with us on the mat to hear. Some followed from house to house to hear more. In almost every place whether amongst Copts or Muslims the belief was prevalent that we are saved by our works.

The "salon" itself stopped at four different stations but the towns nearby or farther away were reached by foot or by train, by auto or boat. The people who lived in villages were more easily approached than the dwellers in cities. But twice in larger places we found ourselves near to Muslim families and they were most neighborly, offering us the facilities of their roof if we wanted to dry clothes, or inviting us for dinner. One woman remarked, "Your prayers are good, I am going to pray 'O Lord, forgive my sins for Jesus' sake." In another home a New Testament was asked for and a promise given that it would be read. At every station there would be requests for gospels. Sometimes the engineer of the train which was taking us asked for a gospel or entire New Testament. Once an engineer and a conductor came in to call after their day's work was done. The former, a Copt, brought up in a Roman Catholic school, asked how one could convince a Muslim that Jesus is the Son of God. In the talk that followed the Lord brought to mind verse after verse which fitted his difficulties.

It was encouraging to meet Muslims who had been in touch with other missionaries in other places. One sheikh with an unusual knowledge of the Scriptures, asked for Dr. Zwemer. But he seemed to have no real desire to learn only to show off before his fellow-Muslims.

There were places without any Christians and the few who were found were weak through lack of nourishment from the Word of God. Even when a copy was in the house it was read but little.

The deep impression left after this short trip is, "The harvest indeed is plenteous but the laborers are few. Pray ye the Lord of the harvest that he send forth laborers into His harvest."

Shall we do it?

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

A VISIT TO THE WHITE MEMORIAL HOSPITAL

By MISS MARIE E. CASH, R.N., Pasrur, India

Come with me for a visit to the White Memorial Hospital at Pasrur, twenty miles from Sialkot City. It is morning. A tiny Hindu woman, afflicted with ascites, tells us at the time of ward rounds that her trouble is a result of her failure to weep when her son died. The unshed tears have collected in her abdomen. I cannot refrain from smiling, but amusement is mingled with pity, because of the hopelessness of her condition, especially as she has a fond husband. I am thinking that many women go on living, whose husbands are not devoted to them. The memory of this patient remains, partly because she, although a Hindu, is willing to take food cooked by Christians.

Hear a child's version of a Bible story. Little Hugh Kenneth and Ophelia, grandchildren of our Bible woman, are playing "bandagi." That is, they are having a service, in imitation of their grandmother. The Bible story is that of the healing of the sick man at the pool of Bethesda. Little Ophelia finishes the story by saying, "Jesus said, 'Get up, take away your bed, and go play'." It is not only a joy to see these children singing and telling their Bible stories, but it is pleasant to see such healthy children, with so much zest for play. Their mother was before her marriage Elizabeth Campbell, a nurse in the hospital, named by Dr. White for Mrs. H. C. Campbell. May they grow up to be true Christians to serve the church in India.

From the hospital I see an elderly Sikh man approach my office. I see at once that he is educated, and a gentleman. Seated in my office, he tells me that he is in a difficult position. He wonders if I can help him. If not, he wishes that the matter may be between him and me and God. When I hear his story, I sadly shake my head. I assure him that I am very sympathetic, but that I can do nothing to help him. He thanks me for my interest, and as he passes out the door he again says, "Then this matter is between you and me and God." "Yes, it is between you and me and God." With mingled emotions I watch him depart, realizing that I have met one of India's gentlemen, and one of life's tragedies.

It is Saturday afternoon. I am hoping that the week-end will be uneventful, especially as we are invited to a Mohammedan home for the evening meal, in honor of a recent wedding. The doctor comes to me, saying that a Hindu shop-keeper has struck her Christian cook-woman, dislodging one of the woman's teeth. I go out to see what the situation is, and find the old woman lying on her bed, her head cloth spotted with blood. The Hindu shop-keeper has been oppressing her for a long time over an old debt. The Hindu shop-keepers are the Shylocks of India. They loan money to the poor people, taking exorbitant rates of interest. In the bazar there has been an argument, with the resulting harm to the woman. Three of us go to the bazar, but, of course, all the shop-keeper's neighbors emphatically deny the charge. They say that the woman, Hakim Bibi, has pulled her tooth, and accused the man of the act. I know, to my sorrow, that all Christians do not always tell the truth, but I cannot believe that these statements are anything other than the result of bribery, or fear on the part of the neighbors. As I look about at these Hindus, I believe that they are lying, and I say to myself that, although they are Hindus, belonging to the high and powerful castes of India, I cannot believe that this many Christians of the lowly, depressed class, would all unite to lie

in this fashion. We return home. In a few minutes the offending Hindu rushes into the hospital compound, weeping, and swearing by his four sons that he has not done the thing of which he is accused. Later I ask him by letter to come to see me on Monday morning. At the appointed time his son appears. The doctor, the clerk, and I talk with him. I ask him, considering that he has already received more than enough interest, and in view of this insult, to release the woman from further obligation, but he is proud, and speaks rudely to the doctor. He keeps referring to the cook-woman as an ordinary person, "a mere nobody," and so I say to him, with what I believe to be righteous indignation, that I believe in justice for all, whether rich or poor, Hindu or Christian. As he is about to leave, I say to him that Christ said that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Perhaps I am casting pearls before swine. At any rate, they are proud, and as they show no disposition to make a fair settlement, the matter is later reported to the police.

And so life goes on for us at the White Memorial Hospital—the good and the bad, the joy and the sorrow, all woven together to form the web of life.

CHAPTERS ONE AND TWO

By MARJORIE S. CHRISTY, Sheikhupura, India

Chapter one of our first year as missionaries out in the Punjab in India is about finished and the new chapter begins as we move this week to begin our work with the Heinrichs in Sheikhupura. We anticipate many new and interesting things in the work there.

In chapter one of our work the main theme was Urdu and more Urdu, for our whole assignment was to begin learning the language. An elderly Hindu teacher came out to our compound six days a week for about five months and we studied with him about four and a half hours a day, plus a little by ourselves.

At the end of last April we went up to Landour in the lovely cool mountains for the Language School which is held every summer for beginning Urdu and Hindi courses.

In the Language School there were over 100 students from about 40 some church societies or independent groups. We had daily classes in Conversation, Miracles and Parables, Grammar and Reading. Besides the classes we spent two hours a day with private *munshis* (tutors).

The first chapter closed with passing the school examinations and returning to Sialkot. Now as "the proof of the pudding is in the eating" we'll see how much we can use what we are supposed to have learned. Sometimes I'm elated when I can understand a whole conversation with teachers here in the Girls' Boarding School and then I feel quite discouraged when I sit through a whole church service and only grasp two or three ideas from the whole sermon, or try a half dozen Zaburs (Psalms) before I find the correct one that the congregation is singing.

Now in chapter two of our work we will have to start learning Panjabi which is the language of all the villagers and uneducated people in the Punjab. Punjabi is related to Urdu but must be learned as a separate language. The Indian people are very patient with our stuttering, often incorrect speaking, which we surely do appreciate. We do desire though to learn to speak well that we may be fluent in our witness of God's love to these people we have come to work among.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THE SAFETY ZONE

"Is the young man safe?" This was the agonizing cry of a father centuries ago, which finds a response in the hearts of anxious parents today. Is he physically safe? Is he morally safe? Is he spiritually safe? Scarcely any subject has had more publicity in recent years and especially in recent weeks than the subject of youth. Nothing can concern the family, the church and the nation more than this.

Industrial organizations attempt to provide safety devices in machinery and have succeeded tolerably well. The state and nation are concerned for the physical and mental side of youth, education and health—fire escapes, inoculation, tuberculosis camps, recreation grounds to make strong physiques—and the results are gratifying. While physical life is safeguarded in many ways, to the shame of the nation, hazards have multiplied in the legalizing of liquor, which is responsible for a large percentage of accidents, which take the lives of many youths. An added sorrow is that the shadow of war hangs over every nation in the world today.

As for the moral and spiritual life of youth—the question was asked long ago and the answer given—"By what means shall a young man cleanse his way? By taking heed thereto according to thy word." Where will he learn this word? In the home and in the church. The home and the church have the major responsibility in making youth safe.

Perhaps we look too much on the dark side of every subject these days. When we turn to the bright side we realize that there never were finer young people than we have in our Christian homes and in the church today. We rejoice in the new interest manifest in the Young People's Societies, in the fine work among our young women and in the Girls' Circles, in the great numbers who find so much joy in the summer conferences, in young people in church choirs, in those who are in Sabbath School as students or as teachers, in the fine young people in our colleges and seminaries.

Read through this Magazine. Do not miss a single word of what has been written about the young people who are serving so splendidly in fields afar. These could have been multiplied manyfold in foreign fields, in home fields, in the Mountains, in the Southland and among Indian youth.

Jesus loved young people. He was sad when one turned away—one who would not go with Him all the way. One day He called unto Him whom he would—young men—and they went unto Him and he appointed a certain number that they might be *with Him and that He might send them forth to serve* Him. The daily prayer and Bible study in the home, the regular and constant service in the church, the co-operation of school and church, the example of parents and teachers—these are the vital factors that will bring young people into a personal relationship and companionship with Christ, fortify them against the multiplied temptations today and make "the young man safe."

NATIONAL STEWARDSHIP YEAR

UNUSUAL WEATHER

"California often has unusual weather," so wrote a friend from that great state the other day. Whether or not California knows it yet there is to be "unusual weather" Saturday afternoon, June fifteen, 1940, at Santa Ana.

There is to be a "Shower"—a shower that will be different from any California ever saw. In this case women from east and west, from north and south will carry the "rain drops" with them. Even California would welcome a veritable flood.

In order that this "Shower" may really impress California, will every delegate, every life member, every visitor come prepared to add some "drops" to the Shower. In preparation for this will every Literature Secretary in every society, and every Presbyterial Literature Secretary see that some contribution is made in the form of new subscriptions to *The Womens Missionary Magazine.*

At this time a special club rate is offered—FIVE NEW SUBSCRIPTIONS for FOUR DOLLARS AND FIFTY CENTS.

May no one come to the Fifty-seventh Annual Convention of the Women's General Missionary Society empty-handed.

SEVENTH ANNUAL
observance of
PRAYER AROUND THE WORLD
JUNE 18, 1940

AT HOME
(Standard Time)

1 P.M.—Eastern
12 Noon—Central
11 A.M.—Mountain
10 A.M.—Pacific

OVERSEAS

India .....10 P.M.
Egypt ..... 7 P.M.
The Sudan.. 7 P.M.
Ethiopia .... 7 P.M.

Each member of the W.G.M.S. or missionary at home or overseas who has a part in this service of world-wide intercession is asked to report her participation, for mutual stimulation and encouragement. In case of a meeting with others, one of the number is requested to report the place of meeting and the number attending. Please report to the Secretary of Prayer Groups—

Mrs. Charles Wright Fulton,
455 Forest Avenue,
Bellevue, Pittsburgh,
Pennsylvania.

The President's Page

Did you ever hear anyone say, "I was a little late but didn't miss much, only the devotional period." *Only* the devotional period! Most of us seem to consider this part of our meetings only a preliminary ritual which must be gone through before the meeting can actually begin.

Just what should a devotional service accomplish? At the very least it should bring the group into an attitude of reverence and worship. All our discussion of methods and our courses of mission study will be of little value unless our efforts are based on a real love for the Master and a desire to serve Him. Only as we worship Him with reverence and humility can we serve Him.

The devotional service brings us the "Little Time Apart" which most of us so greatly need in our busy lives. The whole-hearted giving of praise to God, the fellowship of prayer, and the inspiration of God's word provide the impetus which enables us to serve faithfully through the crowded days.

The devotional part of each program should call forth our best efforts in planning and as careful preparation as any other part of the program. A time-worn order of service, a song or two and a passage of Scripture, all chosen at random, a request for a "few brief prayers"—such a devotional service cannot be an inspiration to anyone. Nor can a missionary society keep alive for long on such meagre fare.

It is the hope of the program builders that the devotional periods of the Women's General Missionary Society convention in Santa Ana this June will be times of real spiritual refreshing. The messages which come to us in these services will be brought by women who know and love the Lord and have served Him well. May we bring to them open hearts and receptive minds that the inspiration of these moments of worship may enrich our lives through the coming year.

When morning gilds the skies,
My heart awaking cries,
May Jesus Christ be praised!
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be Praised!

The night becomes as day
When from the heart we say,
May Jesus Christ be praised!
The powers of darkness fear
When this sweet chant they hear,
May Jesus Christ be praised!

Mrs. Robert French
Second Vice President of the Women's General Missionary Society

NATIONAL STEWARDSHIP YEAR

Program for the Annual Convention of the Womens General Missionary Society

JUNE 14-18, 1940, SANTA ANA, CALIFORNIA

FRIDAY EVENING—7:30 O'CLOCK

Mrs. Carson, First Vice-President, Presiding

Prayer and Praise.....Mrs. Robt. French
Second Vice President

Greetings.....President Los Angeles Presbyterial

Response.....Mrs. O. H. Milligan
First Vice President of the Board

Music

Presentation of President.....Mrs. Paul E. Carson

President's Address.....Service for Christ

Music

Presentation of Women's Board of Directors; Magazine Staff; Convention Officers; Missionaries: Home; Foreign; Local Committee.

Announcements

Prayer and Benediction.....Dr. A. E. Kelly

SATURDAY MORNING—9:00 O'CLOCK

Reception by Local Committee

9:00—Prayer and Praise

9:15—Business: Adoption of Program; Report of Credentials Committee; Roll-Call; Appointment of Committees; Announcements.

9:40—Music.

9:45—Secretaries Reports: Recording Secretary, Mrs. Joseph S. Mason; Statistical and Efficiency Secretary, Mrs. R. M. Karr; Parsonage Secretary, Mrs. Edgar B. Murdoch; Thank Offering Secretary, Mrs. O. H. Milligan.

10:25—Relaxation.

10:30—Quiet Hour.....Mrs. Harry Hutchison

Music.

10:55—Finances: Treasurer, Mrs. J. B. Hill; Financial Secretary, Mrs. Arthur B. McBride; Testamentary and Annuity, Mrs. Harriet S. Boobyer.

11:30—Methods.....Mrs. John Ferguson

11:40—Negro Secretary.....Mrs. Ada Kerr Wilson

11:50—Indian Secretary.....Mrs. Arthur B. McBride

12:00—Announcements .....Adjournment

SATURDAY AFTERNOON—1:30 O'CLOCK

Mrs. Robert French, Second Vice President, Presiding

1:30—Prayer and Praise.

1:45—Junior Secretary: Junior Awards; Junior Pageant;

Junior Missionary Magazine.....Mrs. W. R. McMunn

2:45—Literature Secretary.....Mrs. A. J. Randles

2:55—Relaxation

3:00—Quiet Hour.....Mrs. Harry Hutchinson

3:25—Music.

3:25—Foreign Missions: Egypt and Sudan.....Mrs. J. D. Sands
Address—Miss Jeanette McCrory.

3:50—The Womens Missionary Magazine.....
Mrs. John P. White
Mrs. Ralph H. Arnold
Magazine Shower

4:10—Methods.....Mrs. John Ferguson

4:20—Announcements.....Music and Adjournment

Presbyterial Presidents Dine Together for Conference.

SATURDAY EVENING—7:30 O'CLOCK

Home Missions—Mrs. William S. Cook, Mrs. Arthur B. McBride, Mrs. Ada Kerr Wilson, Presiding.

Devotional Service.....Mrs. Catherine Lamb

Dividends on Your Investment.....Miss Sarah Conrad

Bow At A Venture.....Mrs. John A. Cotton

Warm Spring Indians.....The Reverend E. H. Carson

Prayer and Benediction

SABBATH AFTERNOON—2:30 O'CLOCK

Memorial Service.....Mrs. Harriet S. Boobyer, Presiding
Miss Henrietta Moore, India; W. B. Anderson, D.D., LL.D.; Mrs. R. A. Elliott.

Communion Service—3:00 P.M.....Dr. A. E. Kelly, Presiding

Address.....Dr. J. D. Rankin

SABBATH EVENING—7:30 O'CLOCK

Foreign Missions.....Mrs. J. D. Sands, Presiding

Devotions.....Miss Marie Tait, Egypt

Music.

India: Youth Problem.....Miss Evelyn Cathcart, India

Egypt: Egypt's Needy Little Ones.....Miss Jane C. Smith, R.N., Egypt

Music.

The Sudan and Its People.....Miss Isabel Blair, Sudan

Our Work in Ethiopia.

Was It Worth While?.....Miss Ruth M. Nichol

Music.

Benediction.

MONDAY MORNING—9:00 O'CLOCK

Mrs. Paul E. Carson, Presiding

9:00—Prayer and Praise.

9:15—Business.

Announcements.

9:30—Young Women's Secretary.....Miss Ida B. Little

9:40—Temperance and Reform Secretary.....Mrs. Harriet S. Boobyer

9:50—Music.

9:55—Relaxation.

10:00—Foreign Missions: India and Ethiopia.....Mrs. J. D. Sands

Address.....Miss Marjorie Faught, R. N.

10:30—Quiet Hour.....Mrs. Harry Hutchison

Music.

10:55—Home Secretary.....Mrs. Wm. Cook

Address.....Mrs. Catherine Lamb

11:25—Migrant Work.....Mrs. F. E. Shotwell

11:35—Association East.....Mrs. R. L. Thompson

Association West.

11:55—Adjournment.

MONDAY AFTERNOON—RECREATION

A Pilgrimage—Seeing our Southern California Churches and Women at work.

MONDAY EVENING—7:30 O'CLOCK

Thank Offering Service.....Mrs. O. H. Milligan, Presiding

Devotional Service.....Mrs. E. L. McCreery

Thank Offering Pageant—Our Song of Thanksgiving.

Presentation of Thank Offering by Presbyterials.

Benediction.....The Rev. Arch W. Webster

TUESDAY MORNING—9:00 O'CLOCK

9:00—Prayer and Praise.

9:15—Business: Report of Recommendations Committee; Report of Place Committee; Report of Nominating Committee; Election of Officers; Members of Board of Directors; Magazine Staff.

9:50—Report of Prayer Group Secretary.....Mrs. Charles W. Fulton

10:00—Prayer Around the World.....Mrs. Charles W. Fulton, Presiding

10:30—Field Secretary.....Miss Sallie Dickey

10:40—Conferences:

Junior.....Mrs. W. R. McMunn

Young Women's.....Miss Ida B. Little

Literature.....Mrs. A. J. Randles

Program Building.....Mrs. J. P. White

12:00—Adjournment.

TUESDAY AFTERNOON—1:30 O'CLOCK

1:30—Prayer and Praise,

1:45—Business:

Reports; Credentials Committee, Memorial Committee, Resolutions Committee,

Awards.....Mrs. R. M. Karr

Music.

2:30—Panel Discussion: Conference Group Leaders....Mrs. John Ferguson, Leading

2:55—Relaxation.

3:00—Quiet Hour.....Mrs. Hutchison

Music.

3:30—Address.....Miss Mary J. Campbell

4:00—Minutes: Recognition Service; Roll-Call; Report of Tellers; Adjournment.

TUESDAY EVENING—7:30 O'CLOCK

7:30—Prayer and Praise.

Introduction of Officers for 1941.

Anthem

Address—"The Christ We Serve".....Dr. Jesse Baird.

Consecration Service.....Dr. W. E. McCulloch

Benediction.

Adjournment.

(This Program Is Incomplete)

CONVENTION ANNOUNCEMENTS

PRICES FOR W. G. M. S.

ROSSMORE HOTEL—3 Blocks from the Church.

HOTEL SANTA ANA—1 Block from the Church.

Rooms *with Bath* for the *five* nights

Single	$10.00	
Double	12.50	(Per Person $6.25)

Rooms *without Bath* for the *five* nights

Single	7.50	
Double	10.00	(Per Person $5.00)

LODGING IN PRIVATE HOMES—For the Five Nights

Double Room	5.00	(Per Person $2.50)
Single Room	3.75	

Bus Fare — 5c Taxi Fare, 10c and up.

Breakfasts may be secured from various Coffee Shops near the Church.

A few Auto Courts will be available at the edge of Santa Ana, also a few rooms in other Miscellaneous Hotels, at prices not to exceed Hotel Santa Ana, and some a little lower.

Approximately 125 Hotel rooms available in Santa Ana for the Convention. Rooms will be available in private homes.

Meal Tickets will be sold to include lunch and dinner for each day except Sabbath. This will be a total of 7 meals for $3.00. These meals will be served one block from the Church.

As the reservations come in, we will try our best to locate the people in the type and price room they wish, but we will have to give these out in the order that they come in. Those wishing a certain type of room, MUST get their reservations in early.

For further information, write Miss Evelyn Walker, Route No. 1, Box 224, Santa Ana, California.

SOME MORE INFORMATION—IMPORTANT!

The Union Pacific and the Chicago Northwestern Lines have been selected as the official route to the Santa Ana Convention.

A *new* regulation as to *special trains* goes into effect on *May* 1. This affects a former announcement,—that 100 *reservations* would be required to be granted a special train. *Now these must all be first-class* tickets or the *equivalent* which happens to be 122 *tourist reservations.* This makes it clear that *all* planning to go should make the fact known at once so that plans may go on to completion.

A *new* tariff went into effect on roads east of Chicago on March 24, —a decrease in mileage; e. g.—Round trip on coach from Pittsburgh to Chicago is now $15.10. The total price of ticket from Pittsburgh to Los Angeles will be $89.10. The *life* of this combined ticket will be 60-*days.* Or, by paying the price of a single fare, $9.40, *each* way, or $18.80, in addition to the $74.00 Chicago west and return, or $92.80, a 90-*day limit will be granted.*

And about your sleeper reservation, do you wish a lower or an upper berth? Please drop a card to the transportation secretary on reading this question. Do not ask for a *half berth.* However, two may be assigned to a lower berth if two people agree together to share the space. The sharing of an upper is possible, but not to be recommended. If an *inability* obtains which makes it *impossible* for you to *use* an upper berth, make this *very* clear in your application. Of course, being a W. G. M. S. train, every one will try to be happy with what she is assigned.

We have been assured that if your name and address are turned in, the railroad representative of your section will call on you and assist you in planning your return trip. He will tell you whether a small additional charge will be asked for sleeper reservations if you pile up mileage by going the "long way around" on your homeward journey.

May we say again that the sum of $150.00 suggested for the convention trip does not consider side trips, sight-seeing buses,—just plain expenses and a little extra. Add extra for fare east of Pittsburgh.

A question seems to be in the minds of some,—that the convention train may carry *reduced* or *convention* rates. This is not the case. The different roads offer the same figures. But there is much to be said for the fellowship possible on a train where all passengers are one in spirit.

Ida B. Little, Secretary of Transportation,
1503 Dormont Ave., Pittsburgh, Pa.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

STRENGTH FOR TODAY

Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today,
With its measures of joy and sorrow.

Then why forecast the trials of life,
With much sad and grave persistence;
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for today—what a precious boon
For earnest souls who labor!
For the willing hands that minister
To the needy friend or neighbor.

Strength for today that the weary hearts
In the battle for right may quail not;
And the eyes bedimmed by bitter tears
In their search for light may fail not.

Strength for today on the downhill track
For the travelers near the valley;
That up, far up on the other side
Ere long they may safely rally.

Strength for today, that our precious youth
May happily shun temptation,
And build from the rise to the set of sun
On a strong and sure foundation.

Strength for today, in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for today is all that we need,
And there never will be a tomorrow;
For tomorrow will prove but another today,
With its measures of joy and sorrow.

—*Philadelphia Times.*

TOO BUSY DOING THINGS TO BE THANKFUL

In God's Word we have the story of a group of afflicted men. As Jesus entered into the town He met them and as they recognized the Master they asked of Him mercy. He granted their request but gave them a command. As they went on their way they were cleansed. The Master had granted their great desire to be cured of the loathsome disease. No doubt when they found they were no longer lepers they were very anxious to return to their homes and to their loved ones and so excused themselves from Him, saying: "Thank you, Master." They hurried on to do the things they desired. Only one of the ten was willing to postpone his own desires long enough to return to his benefactor with an expression of gratitude.

This is a busy world; we rush about from one task, or pleasure, to another. We, like the lepers, have so many things we desire to do that we excuse ourselves from taking time to express to our heavenly Father our gratitude for His answers to our petitions. Can we ever be too busy for at least a Thank You.

Some little children endear themselves to their friends by an ever-ready Thank You while others mark themselves by greedily grabbing and running off to play with no expression of gratitude to their kind benefactor. Which class is ours? Are we too busy to say Thank You to our heavenly Father for His bountiful provision for us?

A heathen maxim tells us that ingratitude is the greatest sin of mankind. Maybe it is not the greatest, but it is a sin common to us all. We deplore the thoughtlessness of any friend that is too busy to say Thank You; but we may commit the same fault. In the experience of Jesus nine were too busy to say Thank You; but one took time to express his gratitude to his Master. Has the proportion changed in this year, or is it still one to nine? While the one was thanking Him, Jesus thought of the nine that were too busy doing things they desired to come back to thank Him for the cleansed bodies they now possessed.

We are absorbed in our routine today and forget to be grateful for the blessings our forefathers made possible for us. We do not often think of the hardships they endured in order that the conveniences we enjoy could be ours. We never class these advantages as blessings. We readily accept them but we fail to express our appreciation.

As long as we are so busy doing the things we desire, we run the chance of becoming ungrateful. What is true of the common things of life will likely be true of our entire life —too busy to express our gratitude to our Father for all the benefits He has bestowed upon us. Shall we not cultivate the thankful habit? It will add to the joys that come with the gift and be pleasing to our heavenly Father.

SENIOR LIFE MEMBERS
$25.00 EACH
March 1, 1940 to April 1, 1940

3. Mrs. Ada Shank, Springfield, Ohio. By a friend.
4. Mrs. Grace Fraser, Salinas, Calif.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

NEW ORGANIZATIONS

Chartiers Presbyterial presented a new society last month. It has two more societies recently formed but the information has not come in for publication. We wonder how many other unannounced societies there may be. If new societies were reported promptly, there would be no crowding of the pages at the last of the year. Every year there are many societies of whose existence there is no knowledge until the annual report blank comes in. It might be said that in some cases societies change their affiliations, entering the senior division and no notification is given of the transaction. A card could very well carry the necessary information.

WHAT WILL YOU STUDY?

Do you keep up to date in your programs? Have you seen the outlined program for 1940-41? Find it in the February number of the Magazine. If you follow this more or less faithfully, help will come, not only from study books, but from the reviews in the Magazine. When you wish to know of material available for certain programs, see the page of the Literature Secretary. Mention is made of leaflets and other literature that may be helpful. Every month offers you material.

Does This Report Satisfy Your Sense Of Fairness To The Work?

(March 1—1930 to 1940, March 1)

$1,997.19
2,053.60
1,634.89
1,336.00
1,049.00
1,233.00
1,377.00
1,352.00
1,197.35

975.50

Just what fund is presented here? Do our girls and young women have less to give than in 1933? Let us see if in 1941 there may be *four* figures before the decimal. This is the *first March 1st* since about 1915 that but *three* figures preceded the *cents*. Something for which to strive, an increase in the Young Women's Special Fund. Now you know what fund is being discussed.

ANNUALS OR PERENNIALS

A very common advertisement on the radio these spring days is seeds. Rare flowers are promised from some of the seeds. Both annuals and perennials of unusual qualities are assured for all who take advantage of this or that offer. No doubt the responses are numerous for every one

loves the unusual,—in flowers, jewelry, cash and what not.

We are not thinking of the topic, however, in terms of gladiolas, roses, jonquils or lilies. A story comes to mind of a young woman in a missionary society who brought up the subject of *perennials*, not as something of value, but rather something to cast aside. She seemed to feel that the faithful ones—those in office—should be set aside and that such as she should be allowed to carry on in the positions of honor,—and she succeeded in her dream!

An interested person discussing the two words annual and perennial, remarked casually that annuals were very pretty while they lasted but they were not good for another year, while perennials, although tneir blossoms died and their leaves faded and dried, yet the next spring the green again appeared and the bright blossoms came forth to feast the eye. After all, faithfulness counts for more than a sudden burst of enthusiasm. It is all very well to be willing to serve, but scarcely wise to force oneself into a position, especially at the expense of an efficient worker.

The average missionary society may be composed of both annuals and perennials! Keep in mind that annuals have brief life and perennials live on. There are some that will not accept responsibility and after a few meetings are not seen. These are annuals. One society that comes to mind had fifty names on one year's roll that did not appear the next year. Would you not consider them annuals? The perennials are a joy forever! They are the s t a n d b y s ! Through such as these the missionary society continues to be a blessing.

If there is a way to convert annuals into perennials in the seed world, the seed magicians will know about it. We are confident that some annuals among our missionary society members become real perennials sooner or later. When they are so transformed, their service is most acceptable. One need not fear being considered narrow because she is devoted to her church or her missionary society. Faithfulness is more often respected than not, even by those who are rather careless themselves.

Then should a society show little interest in those who do not promise to be an acquisition to the society, those who are just members? Every one can be an asset if care is taken to discover her ability, and to use it. The duty of a society is to build "reliables," in other words, perennials. How do you classify,—as an annual or a perennial?

"The greatest thing you can *do* is to *be* what you ought to be."

THIS, THAT AND THE OTHER

There are many ways of introducing interest into a meeting. Quite often no special effort is made to beautify the surroundings. Too often an announcement may be made in a halfhearted way and results do not follow. If a little fervor is shown, there is more likelihood of a response. A specific case may serve to illustrate:

A very attractive invitation to a missionary meeting where *Tomorrow's Egypt* was to be reviewed is a case in hand. It told of the purpose of the meeting, announced a covered dish luncheon and the election of officers. The church was West Park, Monongahela Presbyterial.

A simulated book with a cover in blue lined around in white and lettered in white, too, had every appearance of being real. When it was passed about for review, several tried to turn the *pages!* On the inside of the back cover, the invitation was pasted. For those who like to keep favors, it would make a nice keepsake. It also calls attention to the organization putting it out.

Girls' Circle Program

MRS. W. M. JACKSON, 501 North Fourth St., Clear Lake, Iowa

THE YOUTH OF THE WORLD

A Litany Of Youth

LEADER: For the gift of life in this wonderful world, for days of work and rest,

RESPONSE: We thank Thee, our Father.

LEADER: For the idealism of youth, for the eagerness to serve,

RESPONSE: We thank Thee, our Father.

LEADER: For brave and good men, who have lived nobly, whose flame may kindle our hearts and whose torch has been committed to our trust,

RESPONSE: We thank Thee, our Father.

LEADER: For the privilege of sharing and helping others to know Christ,

RESPONSE: We thank Thee, our Father.

LEADER: For gladness of life and for Jesus Christ our leader,

RESPONSE: We thank Thee, our Father.

READ: Psalm 119:9-11; Ps. 71: 5; Tim. 4:12.

SING: B. S. Hymnal No. 53.

LEADER: This is our very own study today, work carried on by our own age. We have heard much of the handicaps and burdens laid upon us by a mistaken, or unwise generation, but as youth, we are grateful for the good things that are ours. If we think seriously we shall concede that our greatest heritage is the faith of our fathers, enriched by years of testing and experience of God's children. This faith, as an anchor, combined with opportunities of education, knowledge of health, co-ordination of work and play fit us for useful service. We have potential power; we can be a great force for good in the world. As Christian Youth, let us be ready to accept responsibility and be glad we have a part in this great adventure of Christian living.

FIRST ASSIGNMENT: Deceitful Methods: Dangerous and un-American Youth Movements. See page 508. Where found? Why have they developed? Their challenge to youth.

SECOND ASSIGNMENT: American Colleges in Action: Write a President of one of our colleges or a member of faculty whom you know asking for a brief statement of Christian work carried on by students (Enclose a stamped self-addressed envelope for reply).

THIRD ASSIGNMENT: Our Mission Colleges in Egypt: a. Assiut College. See article by Dr. Hickman, page 510.

b. P. M. I. See article by Miss Anna Criswell in *United Presbyterian,* Jan. 10, 1940.

INDIA: Gordon College. See page 514.

FOURTH ASSIGNMENT: Amsterdam Youth Conference: This conference was held August, 1939. There were 1500 delegates, from 71 nations; 325 delegates represented church and youth organizations in America. Addresses were given and hymns sung in three languages—English, French and German. There were seven discussion groups: Christian Youth in the nation and the state; In a world of nations; In the economic order; Christian Youth and Race, Education, Marriage and the Church. It was a hopeful sign that the largest group chose the last subject.

Dean Mays of Howard University, Washington, D. C., in an open-

ing prayer used these words: "Well God, here we are; here we are for God to use; here we are for God to make us conquerors, through Him who loved us and loves the world." In this spirit, youth from all corners of the world talked over their problems.

1. MOUNTAIN - TOP EXPERIENCES: Worship: The worship periods were led by representatives of different races. The Lord's Prayer given in fifty languages and dialects was thrilling and gave the young people an unusual sense of what it means to say "Our Father."
2. FELLOWSHIP: "When looking at our associates through God's eyes, we found them to be like ourselves and despite different backgrounds and different interpretations of Scripture, we could have Christian fellowship because we all believed in Christ, and in our own common heritage and interest.
3. RE-DISCOVERY OF GOD: "The great obstacles confronting youth emphasized our dependence on God and not on man. Perhaps we had been thinking too much of human welfare and forgetting the First Commandment.
4. RE-DISCOVERY OF THE BIBLE: "God speaks a vital word to Youth. God reveals the Way, the Truth and the Light. We must go to the Bible for strength and guidance. The Bible sheds light on the decisions that Youth must make and leads to definite choices. To listen to God means to obey.
5. RE-DISCOVERY OF THE CHURCH: "The Church, the body of Christ, the Kingdom of God on earth, is becoming the Church Universal. Belief in God and Christian teaching is the greatest international force in the world: it is the only power strong enough to eventually unite all peoples, regardless of race, country or confession."

SING: B. S. Hymnal 270.

In closing have several prayers, praying for youth in all lands.

SCHOOL AND CHURCH COOPERATE

(Continued from Page 528)

of his church. The blank reads as follows:

> Our congregation is willing to accept the offer of the Board of Public Education of credit toward graduation for religious education. It is understood that the time requirement is approximately three hours a week (including the worship service) for the calendar year. The attendance required is seventy-five per cent of the fifty-two weeks. We shall certify pupils for credit at the end of each year.

Doctor Deevers reports that there were 248 requests for these blanks, and 116 blanks have been returned, an indication that at least 116 pupils wish to receive credit for religious education starting this semester:

	No. of Congregations	No. of Pupils
Jewish	5	46
Roman Catholic	3	52
Protestant	9	18

Certainly, those who have a deep interest in the character training of Pittsburgh youth, and a great concern for all the problems they must face in this present world of ours, are looking forward to the day when this new emphasis on religious education will begin to show specific results, and its definite benefits will begin to be apparent.

Field Secretary

SIGNS OF HARVEST

Spring has come at last. After all the snow and the cold, sunshine; after the winter, spring; everything coming to life anew. Birds, flocks of them, returning north and seeking out places to build their nests; trees and flowers bursting into leaf and bud and bloom: fields turned green, earth upturned and seeded, odors and smells perfume the air or speak of a harvest that is to come, and all reminding us that, "While the earth remaineth" (a suggestion that the earth will not always remain), "Seedtime and harvest and cold and heat and summer and winter and day and night shall not cease" (read Gen. 8:1 to 22). God keeps his promises; all come to pass as He says—seedtime, harvest, cold, heat, summer, winter, day, night. And the children of nature express their joy. Cattle, horses, calves, lambs, little squealing pigs, all seem happy. Even the mules kick up their heels in joy for, though there are marks of a late storm all along the way, old Sol pours out his life giving heat and his warm rays are cheering all nature—reviving and quickening into new life.

After that terrible experience in the ark—those months of dark, dreadful days of rain and cold and wind and flood—and death all around him—"God spake to Noah," and Noah obeyed; then "Noah built an altar unto the Lord." Have we let down during these cold months of winter, shut in, as many of us were, by snow and wind and bad roads? Has our ardor cooled a bit about the work He has given us to do? Then look up: the sunshine of God's love is pouring its beams upon us with its reviving power. We need these: the quickening of these rays—a revival into new spiritual life—and we need to express our joy in a love that has ransomed us, remembering that "The *joy of the Lord is your strength.*" We so lately have studied that last Resurrection—ascension message of Jesus to His followers—*"Go, All power is given unto me;" therefore* go, teach all nations; teach *all that I have commanded you,* preach the Gospel, and heal them of their diseases.

Many of you have raised hands in promise to remember the Ten O'clock hour of prayer every day. Let us each build in our homes, wherever we are, an altar unto the Lord and let us see to it that *Prayer* is no longer "The greatest unused asset of the church." The perfume of your life will sweeten the world and *signs of the harvest* will be seen— "It shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."—Is. 66:23.

Recently a lady said to me—"Our Missionary society had dwindled to an attendance of only 5 and 6 women. Five of us covenanted to pray and for the last year we have had an average of *Fourteen.*" Yes, the way out of our doldrums is *the Way of the Cross; Approached On Our Knees.*

Sallie E. Dickey.

"Sing to the Lord of harvest,
Sing songs of love and praise;
With joyful hearts and voices
Your hallelujahs raise.
By Him the rolling seasons
In fruitful order move,
Sing to the Lord of harvest
A song of grateful love.

"Heap on His sacred altar
The gifts His goodness gave,
The golden sheaves of harvest,
The souls He died to save.
Your hearts lay down before Him
When at His feet ye fall,
And with your lives adore Him,
Who gave His life for all."

—Anon.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

NORTH SIDE, PITTSBURGH, PA.

The work the past month has been in a rooming house district where it is sometimes difficult to get information or admittance. The missionary was told by one woman that all rooming house people hated all social workers because they were "so snoopy." Therefore opposition has to be overcome before much can be accomplished. Unfortunately, rooming houses mean stairs to climb, sometimes as many as fifty flights a day; the families to be seen, are always on the top floor. During the month five addresses were given to various organizations, and written addresses sent to two societies outside the state.

Fifty-two garments were distributed (in various parishes) and new material to one mother to make up for her girls. Material for boys' clothing was given to another family.

Several requests for Bibles have been met.

Requests have been received for many and various things, but the strangest came this month, when a little old lady, living alone, with her cocker spaniel and three puppies, asked the missionary "to find a Christian home for the puppies." She did.

SLOVAN, PA.

The Y. P. C. U. joined in the "Coast to Coast" membership campaign, which resulted in the addition of six new members; the society was helped in the development of spiritual life, and better programs resulted.

Two Temperance Pageants were given by the Juniors. This society had charge of the devotional service at the Thank Offering ingathering. "The Alabaster Cruse" was given by the King's Daughters.

The young people attended the district meeting, the prayer retreat and the annual convention.

All who attend the mission are being taught the word of God, and we trust will become strong Christian citizens.

LOS ANGELES PRESBYTERY

During the past month the missionary attended Sabbath Services in four of the churches, namely, Grace Community, three times, Beverly Vista twice, Culver City and the First Church, once each. In these four congregations where "The Church at Work" program has been especially emphasized the past month, the accessions totaled one hundred and eight. A total of 1766 calls were made by the committee, the missionary making 386.

SAN FRANCISCO PRESBYTERY

Thirty and one-half miles were canvassed in the Easton district, and one hundred and fifty-three homes contacted. Twenty-six children were located who are not connected with any Bible School. Five new pupils are now coming from these homes, recently visited. The missionary had charge of the March Missionary meeting, when a "skit" was presented, taken from *Tomorrow's Egypt.* Two members of the society were supposed to have visited Egypt, and told of various incidents seen, and things that had impressed them while on this imaginary trip, mentioning types of schools and hospitals they had visited. At the conclusion the missionary reviewed the closing chapter, "The Heart of the Enterprise."

FRENCHBURG, KENTUCKY

The month of March was a month of happenings for our institution. The first few days saw our basketball boys win the Conference championship and lose the District Championship. The fifteenth and sixteenth days saw our Forensic Club win first

(Continued on Page 557)

honors in our Forensic district. We had entrants in every event and placed in five out of the six. We were first in Debate and Oratory, second in Interpretative Reading and Radio Speaking, and third in Poetry Reading. We will be represented in three events at the State Contest—Debate, Oratory and Interpretative Reading. The winner of first place in Interpretative cannot go so we get the privilege of going.

We celebrated Easter Sabbath in the church with Easter Communion in the forenoon and an Easter Cantata in the evening service.

The Women's Board voted at the last meeting in March to rebuild the Hospital which was destroyed by fire in January. Already we have received some substantial donations from societies and individuals toward buying equipment and replacing furnishings.
and students.

A short vacation between March 29 and April 8 is relieving the monotony of the school year for teachers

Miss Helen McCormick who has taught in Frenchburg the past four years, was called home by the illness of her mother. She has resigned her position and we are looking for a substitute to carry her work the remaining two months of the school year. Faculty and students joined in expressions of regret in seeing Miss McCormick leave.

H. Glenn Stephens.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

Our letters from the Southland this month bring messages of Easter services. Reverend D. F. White writes: "We are grateful to our heavenly Father for the privilege of completing another church year of service.

"At Miller's Ferry and Camden we conducted Holy Communion services simultaneously. We gave the pre-Easter message at Camden each morning of the week at the chapel hour 8:55 and at Miller's Ferry chapel service at 10:10.

"On Easter morning we had our service with the Camden congregation. The Sabbath School gave its program at 11 o'clock. The Miller's Ferry congregation received its message through an excellent program by the Sabbath School and the School Chorus under the direction of Miss Loretta Williams.

"At one o'clock the Easter service was held at Canton Bend at the close of a simple but beautiful program in the Sabbath School. Five persons united with the church, three of whom were baptized. It was indeed a great day for us.

"Thanks to our Northern friends for enabling us to do quite a bit of charity work among the needy. We have also distributed 30 copies of the "Upper Room" through which we hope to foster family worship.

"Sabbath School attendance during the month was 1078; church attendance averaged 346."

In your prayers remember these missions.

We regret extremely that a severe case of arthritis compels Miss Anna Rutherford, the Home Economics teacher to give up her work in Thyne Institute, Chase City, Virginia. Miss Rutherford had hoped that she might be able to finish the term but is unable to do so. Miss Rutherford occupied the same position in Knoxville College for many years until that work was given up at the college. She was and is a spiritual influence and her pupils both at Knoxville and at Thyne Institute have been uplifted by her teaching and example.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

MAY 1940 PLANTING OR FLOWER MOON 1940 GREAT SUNS

Meet My Friend:

George Shawano

George was a Potawatomi Indian from Wisconsin and came to the Sanitorium at Toledo, Iowa, when he was fifteen years old. He was a Christian when he came and lived as a Christian, he read his Bible consistently and eagerly read any Christian literature which we brought from the Tama Mission. His nurses spoke of him as a very fine patient.

One night in March, 1938, he became very ill and he asked the nurse to call me. He was weak and restless and I sensed he was worried about something. At last I caught the word "sins" which he said weakly. After reading The Word about forgiveness, he said to me very distinctly: "Now, I am not afraid to die," and his face showed he had peace.

As I visited him daily his Testament was in view, open on the stand beside his bed, on his pillow or clasped in both hands over his heart. Hardly strong enough to read it he kept it ever near him, and fell asleep in Jesus quietly, claiming its promises.

F. C. Patterson,
Tama, Iowa.

FROM CELILO FALLS

Some of our readers will remember in 1932, Rev. W. A. Matthews' interest in the fisher folk at Celilo Falls, near The Dalles, Oregon. Some friends of his, Mr. and Mrs. T. J. Means, had gathered together children of the itinerant fishermen and had a little Sabbath School for them. They carried on the work for years, holding meetings in a little schoolhouse, and even taking their own wood with them for the fire. Sabbath School supplies were provided for this work through the Indian department of the W. G. M. S.

In a recent letter from Mrs. Means, she spoke of being glad to be back working at Celilo. They held a Christmas service, after which the teacher there, who is an Indian this year, came to Mr. and Mrs. Means and asked them to start Bible classes again and said he would be glad to help. She says, "We could only say, 'Yes.' We stopped before because we became discouraged, I think. And I can't account for this renewed interest and request for a Sabbath School unless it is because some of you have been definitely praying."

Mrs. Means says, "There is talk of improving living conditions at Celilo, and of course, if they do there would be greater opportunity for work among the Indians, since for centuries Indians have lived and fished there, and there is need for evangelistic work. The men need a missionary to be a friend and counsellor, the women and girls need a handicraft teacher, and some one who could help them in home-making."

Won't you please add the names of Mr. and Mrs. T. J. Means, volunteer workers at Celilo Falls, near The Dalles, Oregon, to the 16th Day of your Prayer Cycle? If it is His Will, this may be our next Indian Mission.

VISIT FROM MISS DICKEY

The Elizabeth Campbell Circle had their best meeting of the year on March 15th when Miss Sallie Dickey gave them a comprehensive view of the work of the Women's General

Missionary Society. An election of officers at this meeting resulted as follows: Mrs. Clara Morgan, President; Mrs. F. C. Patterson, Vice President; Mrs. George Young Bear, Secretary and Treasurer.

Miss Dickey also visited our Bible Classes at the Government school that forenoon and interested the children with an account of the destruction of an idol god, Bala Shaw, in India. We hope Miss Dickey may be able to come again soon.

TAMA HELPS BOONE CELEBRATE

A party of ten adults from the Tama Indian Mission and fifty-seven children from the Bible Classes of the Reservation school journeyed to Boone, Iowa, on April 7th, to take part in the Fiftieth Anniversary program of the Boone Biblical College and associated institutions.

The Indian Children sang several Psalms and choruses in both the morning and afternoon services. Friends of the institution had made provision for meals and for bus transportation for the children. The buses brought the children back to the Reservation about dark. One car load of adults remained for the evening service in which George Young Bear played a cornet solo, "In the Sweet By and By," Mrs. George Young Bear read the 24th chapter of Matthew, and Mrs. Pansy Waseskuk sang "Lead Me to Calvary."

Your missionary gave the message in the morning service. Dr. Will H. Houghton, President of Moody Bible Institute, was the messenger for the afternoon and evening meetings.

This institution was founded by the late Pastor, J. C. Crawford, originally a United Presbyterian. His daughter, Miss Lois Crawford, is now in charge of the work. From among the graduates of the Bible School department fifty have gone as missionaries to foreign fields. Three hundred old people and fifteen hundred children have been cared for in the other departments.

Pearl Bear will graduate from this Bible School on May 17. Colleen and Melba Whitebreast are being cared for now in the Children's Home. We commend this institution to you for your prayerful interest.

F. C. Patterson.

INDIAN ARROWS

The Indians at McKinley Indian Mission are enjoying the new Bible Songs Hymnals, a generous gift of the Board of Publication. A "White Lady" offered to teach the young people to sing one evening each week at her home near the Chapel. God bless the "White Lady" in her loving service, "may her tribe increase."

"For some reason the wind has failed us! Except for one day it has been deathly quiet and so the wind mill has not turned and the water has not come for the school house nor parsonage. In this dry country you know we have need of water, and since last May we haven't had an inch of rain. Tom drives up to Schoolie pasture, 15 miles up the mountain to get us drinking water. For other purposes water has to be drawn up in buckets from the old well inside the Delco house. There is one old song Tom and I dislike and that is —'The Old Oaken Bucket.' I hope the agency will provide a power pump; something will have to be done as there are six families living in and around the old C. C. Camp, all dependent on the same source of supply." Such is a trying experience in the lives of our Indian missionaries, Rev. and Mrs. E. H. Carson.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
JUNE

Miss Lois M. Buchanan	June 7
Miss Marion Paden	June 10
Miss Louise Scott	June 22

ABOVE THEE WATCHING

Jehovah shall preserve thy going out,
Thy coming in;
Above thee watching
He Whom we adore
Shall keep thee henceforth
And forevermore.

MINUTES AND ESTIMATES

Early in each new year corporations and business men and many housekeepers take stock of merchandise on hand and count up profit and loss and plan for the development of the work and its conduct. If profit is shown there is satisfaction and pleasure; if loss is shown, steps are taken to overcome mistakes and failures for the coming year.

Our Missions abroad are real business organizations as well as real missionary agencies. Each year at the annual meeting detailed reports are given of all work done during the year past. Committees and stations give careful statements of accomplishments in all departments. Then the work is approved, or where mistakes have been made action is taken for change or further development. The Locating Committee recommends the places for new workers and changes locations of old workers. This is often a difficult matter as there is always a shortage of workers for the number of places to be filled.

An important part of the annual meeting is the consideration of itemized requests from the different stations for what is deemed the absolute needs with comparisons of what it cost to carry on the work in the previous year. This leads to the making of the budget or the estimates for the coming year. After these estimates are considered by committees the Mission as a whole acts on them, eliminating or adding to them as seems wise. The next step is to have the minutes and estimates typed and sent to the Boards in America for approval. These have been delayed by war conditions this year and were received only a few days ago.

Your Board has spent many hours studying carefully the items of the respective classes for each Mission. Ordinarily there are seven classes to be considered. The first two are irreducible as they cover salaries of missionaries, expenses for home travel, sanitarium and language study. The third class covers repairs and upkeep of property, taxes, insurance, telephone, and so forth. The fourth class includes salaries and expense of itineration for Bible Women and can be reduced, but the work must suffer if there are fewer workers. Class V consists of the estimates for the support of schools, salaries of teachers, matrons, servants and watchmen, house rent, taxes, insurance, light and heat, and food for the boarders. Class VI is for the medical work—the support of doctors, internes, nurses, drugs, medicines and supplies of all kinds, light, heat and water. Class VII estimates the general expense of carrying on the finances as well as the office expenses of the treasurer and his assistants. The expenses of Class VII are divided between the two Home Boards. Another Class, the eighth, pertains to new buildings but has not been in evidence for a number of years.

It is a difficult matter for the Board to decide to cut any of the askings of the Missions as it is felt that great care has been given by the Missions in forecasting the needs of the work, with only a small margin for advance grants. Slight increases have

been granted this year in all the fields as the need seems so great with living costs mounting higher on account of the war. Then, too, we have faith in the women of our Church; that they will meet the needs of our work as in the past and give the full amount promised, even if it means sacrifice of self.

INDIA

Miss Janette Howland is statistician for the work of the women in the India Mission. She has gathered together figures telling the number of societies, the membership, and the amount of their offerings. But most interesting of all, perhaps, is the report of work done in the evangelistic field. Thirty-eight Bible Women served during the year, making 3,951 visits in 1,552 villages. 830 Christian women teachers carried on work in 33 village schools with 1,370 pupils. 4,491 zenanas were visited with 6,346 listening in; and 3,150 non-Christian women were under regular instruction in zenanas. The most astonishing figure is that the hospitals and dispensaries have reached 54,539 women; over 31,000 of these were in our largest hospital, the Sialkot Memorial.

Along with these statistics came an interesting report of experiences in camps in various places. One was near the Oil Wells at Attock, where there is a large community of English and American people. There is just a little handful of Christians among them and Mr. Sutherland had such a blessed Communion Service in one of their homes. At another camp in a village one hundred miles from Miss Howland's home station were some Christians who had not been visited for seven years but remembered something of the teaching received from Miss Ella Gordon and were still much interested. The workers had good receptions and met many hungry souls there.

The expense of running our hospitals has increased during the past few years as the Government requires a doctor in each hospital. Hence it is necessary to hire native or refugee doctors where we cannot supply an American doctor. At the present time there is a great shortage of doctors as Dr. Sharp found it necessary to return home to her family this last month. This leaves us with only one lady physician—Dr. Hunsberger in the Sialkot Hospital, and it was necessary for her to take a vacation for a time on account of her health. We are badly in need of another American doctor and it may be necessary to close one of our hospitals if a doctor is not secured very soon.

Miss Frances Lincoln, R.N., who has had charge of the Hospital at Sargodha, is due on furlough this year. The others coming on furlough this year are the Misses Evelyn McKelvey, R.N., Kate Spencer and Lois Boyd.

Dr. Chambers and Dr. McConnelee have retired from the India Mission and will no doubt take up some form of mission work in America. One of the resolutions at the Annual Meeting was in connection with these two valued workers: "We praise God for the devoted and fruitful service of Dr. and Mrs. McConnelee and Dr. and Mrs. Chambers. Their gracious fellowship and deep spiritual life have made a lasting impression on us all. We shall miss them greatly but we have the assurance that the bond of fellowship will continue in our united prayers for the advancement of His kingdom." Other resolutions were: "We record our praise to God for the recovery of many of our number within the past year and for the safe return of missionaries on furlough. The past year has many evidences of God's guidance and care and we desire to testify to His faithfulness."

EGYPT

Letters long delayed have been received from the new missionaries sent out this year and also from some of our workers who returned after furlough. The new missionaries are apparently very happy in their work

and have not mentioned the disease called "homesickness." Two of them were delayed at Gibraltar over Christmas but did not seem to resent that, although some of their fellow travelers on the boat were quite disturbed. Our girls had with them some gifts from home friends which they opened on Christmas Day and they enjoyed the service conducted by the Reverend Claud Nelson of the Y. M. C. A. in Rome. A goodly number of those on board attended this service. In the evening the special turkey dinner was much enjoyed. The Misses Mary Stevenson and Mary C. Thompson say they are very comfortably settled in their little flat at Ezbekieh, just beside the American church. They are most happy, also, in their language classes which are held in the morning. They need most of the afternoons for study but there has been time to see some of the interesting sights in Cairo and to visit in homes with the Bible Women. They are finding Arabic very interesting.

Several missionaries returning to Egypt after furlough were assigned to new locations for various reasons but all seem to be fitting in and to be happy in their new work. Miss Venna Patterson has full charge of the school at Minia. Miss Martha Glass is in the Khayatt School for Girls (Assiut) with slight supervision by Miss Davida Finney, who has had charge of that school for many years but now has important work to do along the literary line. Miss Glass is finding good cooperation among the teachers and is now quite at home in the work. Miss Alice Grimes has been located in the Ezbekieh Girls' School (Cairo); she is assisting Miss Elsie French who is expecting to come home on furlough in June. Miss Carol McMillan had charge of the Mary Clokey Porter Girls' School in Tanta for many, many years but on account of the hard work in that school and the condition of her health she was transferred to the school in Beni Suef. Miss McMillan finds work there very different from that in Tanta and felt herself a stranger in Beni Suef last Fall but she is now becoming used to the work and acquainted with the people and altogether is very happy in her service.

The work in Tanta Hospital has been carried on during the past year with only one American doctor in charge—Dr. W. T. Moore. He has been very busy, naturally, and felt he could not take even a few weeks' vacation as the only assistance he had was from Egyptian doctors. He is looking forward eagerly to the return of Dr. H. S. Hutchison after his furlough time. The price of drugs, medicines and supplies of all kinds has advanced very sharply so it has been difficult to run the Hospital on the amount allowed in the estimates. However, Tanta Hospital is asking no more for the coming year and hopes in some way to get along with the same appropriation as was granted last year.

Our schools in Egypt have found it difficult to keep within their budget for the past year and are asking somewhat more. The high cost of supplies has been felt keenly here, too. The schools have all had a full quota of students but some have not been able to pay much tuition. These schools will feel the loss of teachers who this year come on regular furlough. Miss Hazel Anderson will be missed in Luxor, as will Miss Dora Mason and Miss Mary L. Thompson of the *Pressly Memorial Institute*, Assiut. These three expect to return to America as soon as the schools are closed.

Echoes have come of the wonderful time enjoyed at the P. M. I. during the celebration of the Seventy-fifth Anniversary early in March. This school surely has been blest during the years and it has made a name for itself all over Egypt and in many other countries as well. The staff of this school consists of four American teachers, with many Egyptian teachers assisting.

THE SUDAN

The last word from The Sudan was a letter from Rev. J. Alfred Heasty, who was getting ready to come home on account of his wife's serious illness. He was making a desperate effort to get caught up with his work, leaving the work of General Secretary of the Mission in the hands of Reverend Leander Finley. He and Mrs. Heasty will be greatly missed in the work as they have been most devoted missionaries. We pray that healing may come to both of them in a short time and that they may be returned to the work they love.

The building at Wad Medani is making good progress and Miss Aulora McIntyre expects soon to occupy the small home built for the missionary, where she can supervise the work on the other two buildings. One is for the Bible Women. Miss McIntyre will find her new location very convenient as it adjoins the native quarters.

We are glad to say Miss Mary Cole has recovered her health after a long siege in the hospital. During recuperation she made her home with Miss Mary Jane McKnight but she will soon return to her regular work in the Girls' Boarding School at Khartum North.

Miss McKnight is planning to leave The Sudan for furlough some time in May and Miss Verna Pillow is likewise expected home within a few weeks. Mr. Finley will take care of the treasurer's work until the return of Dr. Ried Shields. He and Mrs. Shields and their two children expected to leave America for The Sudan on April 27. We pray that these valued workers may all be kept in safety as they travel through dangers seen and unseen. May the Lord keep them in peace and quietness and in dependence upon Him.

VILLAGE SCHOOLS

In Pasrur and Badomali District, Punjab, India. we have eleven women teaching in village schools, seven of these are supported by the Women's Board.

As one thinks of these schools certain incidents stand out in memory.

At Cheleke the school is the Community Centre. The Government Inspectress is not too well pleased, but our hearts are happy that the school is being a blessing to so many women and children, Christian and Non-Christian.

At Quila, the children love the school so much they come before the bell rings. Here too, the children are unusually clean and well-dressed, having learned to appreciate cleanliness from their teachers. The courtyard is well kept and attractive with its flowers. One tree seems to be decorated, but is only little bundles of lunch brought by pupils and hung on the tree for safe-keeping.

A Chandarke two daughters, Normal trained, teach with their father. They are splendid teachers and have a very good school. Their directed play receives commendation from visitors. In play they mimic home industries. In one play they imitate the village flower mill. They have wheels, belt, grain and all even to the endless toot toot, which lets all the near-by villages know that the mill is running today.

At Kirto we have only a small school of twenty-five Christian children. The teacher is untrained. Her success is due to her love for the children, and her desire to serve her Master in teaching them.

Mary Kyle.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR EXHIBIT

All packages for the Junior Exhibit at the Santa Ana, California, convention should be sent to the Chairman of the Exhibit who is Mrs. Will J. Lindsay. Her address will be United Presbyterian Church, 115 Sixth and Bush St., Santa Ana, California. Because of the distance all packages should be sent early. Sufficient time should be allowed for them to be received by Mrs. Lindsay *on or before* Monday, June 10, 1940. It will be a great help to the Exhibit Committee in their work, if you heed the above request. Be sure that every package or box has the name and address of the society sending it very plainly written upon it. Each article should also be marked with the same that missionaries may know to whom they are indebted for the things they receive from the Exhibit.

In a recent excellent editorial in this magazine on "My Bible" the editor recalls the old fashioned methods of religious education for children. No doubt many precious memories were revived in the hearts and minds of all who read that editorial. The old way was efficient—and hard. Modern methods as advocated by child psychologists today do not appear to accomplish the excellent results of the old method of "line upon line, here a little, there a little." As the editor says, perhaps the parents and teachers of today do not take their responsibilities so seriously as those of the former generation did. At the risk of being considered very old-fashioned, the Junior Department of the W. G. M. S. continues to emphasize Bible memory work as given in the Junior Study Outline and this merits more points of credit on Junior Standards than any other thing. Constant repetition in concert—an old method—has no equal in our estimation as a way of fixing Bible passages in the minds of children.

A marker of white satin with the following lines printed on it has been in our Bibles—it has outlasted several—for many years.

THE BIBLE

Whence, but from heaven,
Could men unskilled in arts,
In several ages born, in several parts,
Hear such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their prize.

Within this awful volume lies,
The mystery of mysteries,
Oh! happiest they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way,
But better had they ne'er been born
Who read to doubt, or read to scorn.
It is the index to eternity,

He cannot miss of endless bliss,
That takes this chart to steer by,
Nor can he be mistook,
That speaketh by this book.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Building, Pittsburgh, Pa.

THIS IS REPEAL!

For the second consecutive year there has been a decline in production and consumption of alcoholic beverages, with the exception of wine. In the fiscal year of 1939, the per capita consumption decreased by one-half gallon, the same decrease as in 1938. The economic situation and the restrictions adopted by states and local communities both played their parts in this reduction. Since repeal the Federal government has spent the same amount to supervise the production of alcohol and suppress illicit liquor as that formerly spent to enforce national prohibition, and in addition, the Federal Alcohol Control Administration has made expenditures ranging from $14,300,000 in 1934 to $12,332,000 in 1939.

Once again the Federal Alcohol Control Administration in its Annual Report called upon Congress to bring the brewers under the permit system. It also recommended that radio advertising of alcoholic beverages be prohibited as well as advertising portraying women, children, religious subjects and insignia.

Carl Laemmle, Sr., warned the movie industry, less than ninety days before Congress passed the Beer Act nullifying the National Prohibition Amendment, that "The saloon will not create one single new dollar. It will simply mean that the dollar that has been spent on the movies and on semi-luxuries and even on necessities will be, in part, spent somewhere else. A large part of the money which will go to the saloons for beer and beer taxation will come out of the movie business." A recent statement of the American Business Men's Research Foundation says, "From an all-time high record of a 95,000,000 average weekly attendance in 1929 which ran up to 110,000,000 attendance in 1930, the movie business has declined from that peak to a loss aggregating from 25,000,000 to 50,000,000 patrons weekly in the last six years."

About 100,000 persons are rejected by insurance companies every year on account of alcoholic indulgence. This is about two per cent of all who apply.

Dr. W. J. Mayo made the statement that three out of every ten drinkers (30%) become addicts—not necessarily drunkards but steady drinkers, and no one knows who the three will be!

In 1939 the government agents seized 12,058 illicit distilleries, or 47 illegal distilleries for every legal one in operation. They arrested 28,841 persons for liquor law violations.

Statistics presented at the National Safety Congress disclosed some facts concerning the deaths of motorists and pedestrians, who were drunk that may well make us take thought for safety. "One out of every seven pedestrians who lost his life was intoxicated and one out of every ten motorists was in the same condition." The percentage of women arrested for drunkeness and for driving while intoxicated was three times as great in 1938 as in 1933.

Leaflets Available:

Protest Liquor Advertising

How to Win A Local Option Campaign

The Truth About Alcohol and Syphilis.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

READING COURSE LIST
1940-1941

HOME—

Uprooted Americans, Packet of five pamphlets edited by Benson Y. Landis. (Also adult study). Sold in packets only, 60c.

Move On, Youth! by Otto Nall. Cloth $1.00; paper 60c. (Also Girls' Circle study).

We Must March, by Honoré Willsie Morrow, Cloth $1.00. (Fiction) May be available in Public Libraries only.

FOREIGN—

Dangerous Opportunity: The Christian Mission in China Today, by Earle H. Ballou. (Also adult study). Cloth $1.00; paper 60c.

China Rediscovers Her West, A Symposium edited by Yi-fang Wu and Frank W. Price. Cloth $1.00; paper 60c.

Stand By for China, by Gordon Poteat. Cloth $1.00; paper 60c. (Also Girls' Circle study).

Tomorrow's Egypt, by Davida Finney. Cloth $1.00.

INSPIRATIONAL—

The Faith of Morn, by Archer Wallace. Cloth $1.50.

This World's Goods (Stewardship), by John E. Simpson, D.D. Cloth $1.00; paper 60c.

How I Know God Answers Prayer, by Rosalind Goforth. Cloth $1.00; paper 65c.

BIOGRAPHICAL or Other Type Book—

Goforth of China, by Rosalind Goforth. Cloth $1.50.

The Christian Alternative to World Chaos, by Luman J. Shafer. Cloth $2.00.

Christian Homemaking, by Emma Bailey Speer and Constance M. Hallock. Cloth $1.50.

The Reading Course List for the coming year is here announced. There is a choice of book under each head, but, we repeat, the *requirement* for recognition is—*one book only under each of the four heads.*

Uprooted Americans has for its theme, How Can the Churches Serve Shifting Populations? In all kinds of vehicle, or in no vehicle, Americans of all ages are on the move. This fact, Why? Where to? and What are the churches doing for them? are discussed in five pamphlets by five authors under the following captions: *The Genesis of the Exodus, Youth On the Highways, The Family Pulls Up Stakes, The Church Serving the Migrants,* and *Ministering to Shifting Populations.* The reading of these five pamphlets counts as one book under this head.

Move On, Youth! "Youth on the move, hunting a job, a new chance. Churches on the move, going forward to minister to all whose home is the road. Based on actual situations, these stories show the part Christian young people may take in dealing with these problems." While this book might be interesting to all ages, it is intended primarily for Young People and Seniors.

We Must March is fiction based on missionary and historical fact. It is an epic of migration having for its hero and heroine Marcus Whitman, M. D., and his wife, Narcissa, who with three other missionaries under appointment by the American Board of Commissioners for Foreign Missions to the Oregon territory, traveled west in 1836, taking with them the first wagon to cross the Rockies, and established a mission among the Cayuse Indians.

Dangerous Opportunity—The author of this book, having been a missionary in North China, knows

whereof he writes. He pictures the history of Christianity among the Chinese and shows the part of the church in molding the new China.

China Rediscovers Her West—"Nineteen prominent Chinese and American Christian leaders, including Madame Chiang Kai-shek, have cooperated in furnishing the chapters of this book on the latest developments in West China. It depicts the reconstruction in the midst of resistance that marks Free China today; presents the opportunity before the church and a challenge to American Christians."

Stand By For China is a popular book written especially for the senior high school age by a missionary and professor of long experience in China. He tells of Chinese family life, language, and religion, and traces the history of the Christian movement. Recent events are a part of the story and there are sketches of Chinese who are helping to rebuild the nation.

Tomorrow's Egypt has been fully described in recent issues of the Magazine. It is included in this year's list for those who have not read it heretofore and may wish to do so now.

The Faith of Morn—Archer Wallace is one of the most widely known and best beloved of inspirational writers. His books have been translated in many languages and are cherished wherever young and old walk in the footsteps of the Master and strive to lead others in that way. From a reading of *The Faith of Morn* will come glowing, vital faith in God and faith in the innate character of our fellow-passengers in this whirling globe.—(From comment by publishers).

This World's Goods—Called the "Stewardship Book - of - the - Year." This is Dr. Simpson's third book on stewardship and therefore should be the "last word."

How I Know God Answers Prayer—This book which cites specific, convincing proofs of answered prayer, was discontinued on our list last year because the edition was exhausted. Since then the unexpired copyright has been purchased by another publisher and we are now able to supply it for those who were disappointed last year.

Christian Homemaking is another book that is being carried over from our list of last year. It is the report of a committee asked to make research on this subject and bring its findings to the Madras Conference. Those who have read the book are expected to choose another under this head.

The Christian Alternative to World Chaos—"In the midst of war the minds of thoughtful people turn, almost in despair, to the question whether international anarchy must continue or whether some foundation for world order can be found . . . The peoples crave peace yet they are driven, as if by inexorable fate, into war. Why? Because of its immediate timeliness and its salient contribution to our thought about the Christian basis of world order and of lasting peace," this book was selected as the January Book of the Religious Book Club. A man said, after reading the book, "If your women will read this book they will find it quite worthwhile."

Goforth Of China—the story of Jonathan Goforth. "A vivid record of a great missionary's life and work, written by his wife."

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1929 — Martinpur
Miss Minnie Beatty, 1913 — Abbottabad
Miss R Jean Black, 1921 — Sialkot City
Miss Adah P. Boggs, R.N., 1938 — Taxila
Miss Lois Boyd, 1918 — Sialkot City
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Margaret Fehlman, 1913 — Zafarwal
Miss Betsy Fleming, 1913 — Sargodha
Miss Eva M Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Lyallpur
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1913 — Rawalpindi
Miss Sarah Jane Lamont, 1928 — Pathankot
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Badomali
Miss Elisabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Margaret Murdoch, 1924 — Sheikhupura
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Grace N. Ranson, 1926 — Sangla Hill
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Kate E Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock, 1913, 1936 — Sargodha
Miss Helen V. Weede, 1922 — Zafarwal
Miss Georgia Wengert, 1920 — Gurdaspur
Miss Dora B. Whitely, 1911 — Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell 1884
626 Baltimore St., Waterloo, Iowa

NOW IN THIS COUNTRY

Miss Hazel Bennett
1683 Potomac Ave., S. H., Pittsburgh, Pa.
Miss Evelyn Catheart, 1925 — Marissa, Ill.
†Miss Vida J. Graham, 1922
8 S. Portland Ave., Ventnor, N. J.
Miss [illegible] P. Hartig, 1924 — Frostburg, Md.
Miss Helen C. Sharp, M.D., 1932
620½ N. Broadway, Pittsburg, Kansas

RETIRED

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. F. Ayers,
New Concord, Ohio
Miss Mary F. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.

EGYPT

Miss Hazel E. Anderson, 1937 — Luxor
Miss Margaret A. Bell, 1901 — Faiyum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Mrs. Mary K. Coventry, 1918 — Beniha
Miss Anna R. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Faiyum
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Assiut
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss A. Constance Harper, 1937 — Alexandria
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Tanta
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1923 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Minia
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Cairo
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Nellie C. Smith, 1911 — Cairo
Miss Mary M. Stevenson, 1939 — Cairo
Miss Mary C. Thompson, 1939 — Cairo
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Mrs. Margaret J. Work, 1939 — Cairo
Miss Ruth A Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911
926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909
1519—5th Ave., St. Joseph, Mo.
*Miss Minnehaha Finney, 1894
121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Lillian McClelland 1923
1011 S. Parkview St., Los Angeles, Calif.
Miss Jeannette McCrory, 1918 — Sterling, Kansas
Miss Helen J. Noordewier, 1921
1104 Sigsbee St., S.E., Grand Rapids, Mich.
Mrs. Rachel Tracy Selver, 1926
7961 Blackburn Ave., Los Angeles, Cal.
Miss Jane C. Smith, R.N., 1922
522 Vermont Ave., Pittsburgh (16) Pa.
Miss Marie F Tait 1925 — R. D. 5 Mercer, Pa.
†Miss Elizabeth S. White, 1924 — Pittsburgh, Pa.
†Miss Ruth M. Williamson, 1924
31 West 3rd St., Greensburg, Pa.
Miss Elizabeth M. Wilson, 1922 — Lewis, Ia.
Miss Margaret A. Work, 1924 — Spokane, Wash.

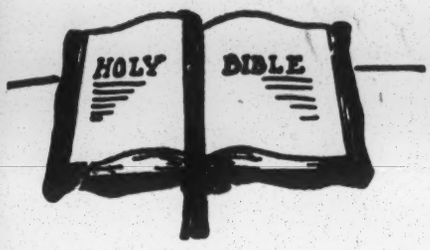
THE SUDAN

Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole 1916 — Khartum North
Miss Mary V. Ewing, R.N., 1939 — Doleib Hill
Miss Elsie E Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aniora R McIntyre, 1911 — Wad Medani
Miss Mary Jane McKnight, 1922 — Khartum
Miss Ellen P Smith, 1938 — Omdurman
Miss C. Blanche Soule — Nasir
Miss Frances Turk, R.N. — Khartum North

Attention is again called to the fact that Miss Ellen P. Smith, 1938 is to be in School of Oriental Studies, Cairo, Egypt for some months.

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 — McKenzie Hall 110 Sherman St. Hartford Conn.
Miss E. Verna Pillow, 1930 — Morgan Hill, Calif.



A
LITTLE
TIME
APART

Seventh Annual
Observance

PRAYER
AROUND
THE
WORLD

June 18, 1940
10 A. M.
P. S. T.

IN TRUST WITH TRUTH

"We were allowed of God to be put in trust with the Gospel."—I Thess. 2:4.

We are
Of those to whom Almighty God
Entrusts His precious living Word,
More precious far than life itself—
And yet we trifle with that trust.

We are
Of those to whom the promise comes
That, though the heaven and earth shall pass,
God's Word shall never pass away—
And yet we trifle with that trust.

We are
Of those—the chosen of the Lord—
Whose hands now hold the Truth that Christ
Laid down His life that men might live—
And yet we trifle with that trust.

And yet,
Despite our failures all, we are
Of those who love God's Holy Word:
And so we ever pray to Him
That we not trifle with that trust.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

Officers of the W. G. M. S. Convention

MRS. PAUL E. CARSON
First Vice President

MRS. JOHN W. BICKETT
President

MRS. ROBERT FRENCH
Second Vice President

Local Commitee

Seated: Mrs. A. E. Kelly, Mrs. Leila Harkcom, Miss Evelyn Walker, Mrs. W. O. Fisher and Mrs. W. E. McCulloch. Standing: Miss Lulu B. Findley, Mrs. J. Arthur Anderson, Mrs. Willard Wiley, Mrs. R. H. Gordon, Mrs. Florence Jensen, Mrs. W. J. Lindsay, Mrs. Dorothea Hanna Spears, Mrs. W. W. Hoy, Mrs. A. C. Hasenjaeger and Mrs. John McAuley.